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[ESTABLISHED 1813.

THE

ANNUAL MONITOR

FOR 1919-20,

BEING AN OBITUARY

OF

MEMBERS OF THE SOCIETY OF FRIENDS

IN

Great Britain and Ireland,

FROM OCTOBER 1st, 1917, TO SEPTEMBER 30th, 1919

HEADLEY BROTHERS,
18, DEVONSHIRE STREET, E.C.2.

1920.



1297177

PREFACE

Some explanation is due to my readers in regard to the unusual appearance of the *Annual Monitor* this year. The last number, which was issued in 1918, although all the copies were disposed of soon after publication, resulted in a very heavy loss, owing to the great increase in all costs of production. This loss was so great that it seemed unlikely the *Annual* could be continued under present adverse conditions. Although the loss was most kindly made up to me by one Friend, I did not feel justified in accepting the sole responsibility of producing another number of the little book, with the certainty of repeated loss. A guarantee fund was, however, formed, which, by relieving me of financial responsibility, made it possible to bring out an issue for the present year. As no *Annual Monitor* was published in 1919, it seemed well to make the present an enlarged number, covering the deaths of Friends during the past two years, and containing a much larger number of memoirs than has been usual in the yearly volumes. As cloth for binding is now at a prohibitive cost, it would not be possible, without a large increase in the selling price, to continue the usual style of binding, and it has been necessary to adopt

a less expensive form. I have been specially requested by the guarantors not to increase the price beyond 2s. 6d. per copy, but as this will certainly not cover the cost of production, I am obliged this year to make a small charge for postage, which will to some extent reduce the amount of loss on the sale of the book.

I wish to thank very warmly all who have so kindly assisted in the production ; the editor of *The Friend* for his usual kind permission to make use of material from the pages of that journal ; the clerks and registering officers of the Monthly Meetings in Great Britain, Ireland and New Zealand for their trouble in supplying me with information about the deaths of Friends in their meetings, a trouble which has been all the greater this time, as the records of two years have had to be made. I am also much indebted to those who have kindly supplied me with memoirs or materials for memoirs, and with the portraits which add so much to their interest.

In the statistical table I have continued the practice of including only the deaths of Friends reported to me officially by the Monthly Meetings, so as to insure uniformity with the tables of previous years. As the period under review includes a portion of 1917 and the whole of 1918, many of the deaths of young men are directly owing to the war, now happily at an end, and as many of these were members of the Society

this may partly account for the further reduction in the average age at death. No less than fifty-four of the deaths recorded are directly due to the war, but I trust that the now too familiar phrase, "Killed in action" may never again have to appear in the records of the *Annual Monitor*.

Four of the deaths were caused by enemy torpedoes, two of these being of missionaries returning to their respective fields of work, and about whom I am glad to be able to present interesting memoirs, with portraits. Five whose deaths are recorded died in the service either of the Friends' Ambulance Unit or the Friends' War Victims' Relief Committee.

But little comment seems called for as to the memoirs presented in this volume. Several are ministers of our Society, who travelled extensively in their Master's service; there are prosperous business men who brought their Christianity to bear on their commercial intercourse with others; at least one scientist of distinction who died full of years and honours; others in more humble stations, whose lives adorned the doctrine they professed; and one whose long life was devoted to the service of his country, first as an eminently just and impartial judge, and then, in later life, as a distinguished arbitrator at home and an ambassador for peace abroad.

I am struck by the unusual number of memoirs of young men of great promise, apparently cut off prematurely, when many years of increasing usefulness might have been before them; also of the beautiful lives of valued women Friends, from which so much may be learned.

In conclusion I may say that this issue of the *Annual Monitor* is somewhat experimental, and it is quite possible it may be found necessary to suspend the publication for a few years in the hope that the near future may produce conditions more favourable to its continuance. So far as I have information the little book has always paid its way during its existence of upwards of a century, until the issue of 1918. As I have already stated, it has only been possible to make the issue this year by the kindness of Friends who have offered to make up any deficit entailed, but it would clearly be impossible to continue the Annual for long under these conditions. I personally shall greatly regret it if the publication has to be dropped entirely, or even temporarily suspended, as there is good evidence that it fills a useful place in the literature of the Society, but in the present uncertainty I can only hope for the best.

JOSEPH J. GILL.

Newcastle-on-Tyne.

May, 1920.

LIST OF MEMOIRS

JOSEPH GUNDRY	MARY JANE FOX
ALEXANDER	SIR EDWARD FRY
HENRY JOHN ALLEN	FLORENCE GARDNER
MARTHA ALLEN	CHARLES E. GILLETT
ARTHUR BACKHOUSE	EDWARD GLAISYER
JOSEPH ALLEN	MARIA C. GREGORY
BAKER, M.P.	J. ST. GEORGE C. HEATH
KATHARINE U. BAKER	WILLIAM HENRY HILLS
PHILIP H. BRACHER	DR. GEORGE J.
EDITH CATFORD	HINDE, F.R.S.
FREDERIC A. COLLINS	GEORGE LLOYD
WILSON CREWDSON	HODGKIN
FLORENCE AMY	MARGARET IRWIN
EDDINGTON	BENJAMIN H. JACKSON
WILLIAM BLECKLEY	MARK H. LAWSON
FARRAND	JOSEPH LINGFORD
T. BENSON PEASE	WILLIAM HENRY
FORD	LONGMAID
ALICE FOX	SAMUEL LLOYD
FRANCIS WILLIAM FOX	

STATISTICAL TABLE.

Showing the deaths at different ages in the Society of Friends during 1916, 1917, 1918-19.

AGE	1915-16			1916-17			1917-19 (two years)		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Under 1 year	5	1	6	1	1	2	6	4	10
From birth to 5 years ..	8	1	9	4	4	8	13	6	19
From 5 to 10 years ..	—	1	1	—	2	2	2	—	2
" 10 to 15 " ..	—	1	1	1	—	1	2	2	4
" 15 to 20 " ..	3	1	4	3	3	6	5	5	10
" 20 to 30 " ..	17	2	19	17	4	21	32	15	47
" 30 to 40 " ..	4	4	8	17	8	25	14	20	34
" 40 to 50 " ..	7	11	18	7	8	15	25	27	52
" 50 to 60 " ..	16	11	27	15	16	31	25	33	58
" 60 to 70 " ..	35	33	68	31	42	73	70	56	126
" 70 to 80 " ..	42	37	79	54	46	100	78	102	180
" 80 to 90 " ..	28	40	68	25	43	68	53	62	115
" 90 to 100 " ..	1	10	11	2	6	8	8	16	24
Above 100 years ..	—	—	—	—	—	—	—	2	2
Age Unknown ..	3	1	4	7	1	8	—	3	5
All Ages	164	153	317	183	183	366	329	349	678

Average age in 1915-16

Average age in 1916-17

Average age in 1917-19

64 years.

63 years.

62.3 years.

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OBITUARY

The following list includes all the names of Friends in the compass of London and Dublin Yearly Meetings, who have died during the past two years, as given in the official Monthly Meeting returns supplied to the Editor. A few other names are added, of those who, it is thought, were also either actual members, or very closely associated with the Society. The name of any Friend of whom a Memoir or brief notice is given in another part of the book, is marked with an asterisk.

	Age.	Time of Decease		
ANNA MARY ABBATT ..	76	22	1	1918
<i>Sibford Gower, near Banbury.</i> Widow of James Abbatt.				
ELLEN ABBOTT ..	84	11	7	1919
<i>Salisbury.</i> Widow of Arthur R. Abbott, formerly of Grove House School, Tottenham.				
ANNA ADAMS ..	92	5	7	1919
<i>Trimley St. Mary, near Felixstowe.</i> Wife of James Adams, late of York.				
GEORGE ADLINGTON ..	81	30	9	1919
<i>Fir Bank, Mansfield.</i>				
ALICE ALBRIGHT ..	62	16	8	1919
<i>Clacton-on-Sea.</i> Wife of William Henry Albright.				

LAVINIA ELIZABETH ALDRED	54	22	3	1918	<i>Lowestoft. Widow of George Aldred.</i>
HENRY ALEXANDER	.. 70	9	5	1918	<i>Cobble Hill, Vancouver, B.C. late of Winscombe, Som.</i>
*JOSEPH GUNDRY					
ALEXANDER	.. .. 69	26	2	1918	<i>Tunbridge Wells. A Minister.</i>
SARAH ANN ALEXANDER	101	14	1	1918	<i>Reigate.</i>
EDWARD ALLEN	.. 72	31	3	1918	<i>Sheffield.</i>
*HENRY JOHN ALLEN	.. 79	31	5	1918	<i>Monkstown, Co. Dublin. A Minister.</i>
*MARTHA ALLEN	.. .. 78	31	10	1918	<i>Brigflatts, Sedbergh, late of Dent. Widow of William Allen.</i>
MARY AGNES FRANKLAND					
ALLEN	84	8	4	1919	<i>Kendal. Widow of Joseph Allen, late of Bray.</i>
MARY MARRIAGE ALLEN	.. 38hrs.	18	2	1918	<i>Sandside, Milnthorpe. Daughter of Herbert Victor and Mary Farrer Allen.</i>
CLARA ALLOTT	.. .. 69	13	11	1918	<i>High Flatts, near Huddersfield. Wife of Edward Allott.</i>
WILLIAM MAC EWAN					
ANDERSON	67	7	3	1919	<i>Bishopton, Renfrewshire.</i>
RACHAEL ANNESLEY	.. 88	14	4	1918	<i>Belfast. Wife of James Annesley.</i>

MARY ANN ANSELL	..	93	15	5	1919	
<i>Street, Som.</i>						
JOHN APPLEBY	..	82	4	3	1919	
<i>Barnard Castle.</i>						
RICHARD APPLEBY	..	69	31	7	1919	
<i>Bristol.</i>						
JOHN APPELYARD	..	82	14	3	1919	
<i>Surbiton.</i>						
JOHN SELBY ARTHUR	..	41	1	2	1918	
<i>Gateshead.</i>						
JOHN ARTIS	..	74	8	11	1918	
<i>Leeds.</i>						
FLORENCE RUTH RIVERS						
ARUNDEL	22		4	3	1918	
<i>Great Ayton, Yorks.</i>						Daughter of Frank Rivers and Alice Kate Arundel.
PHILIP WALTER RIVERS						
ARUNDEL	20		8	8	1918	
<i>Great Ayton, Yorks.</i>						Son of Frank R. and Alice Kate Arundel. Killed in action in France.
ELIZABETH SOPHIA ASHBY	73		8	5	1919	
<i>Eastleigh, late of Staines.</i>						
MARY GEORGINA ASHBY	..	68	27	2	1919	
<i>Bournemouth.</i>						Wife of Edmund Ashby.
HENRY ASPLEN	..	62	26	2	1919	
<i>Doncaster.</i>						
YUSAF AUDI	..	59	10	2	1919	
<i>Llandrindod Wells.</i>						Brother of Elias Audi, of the Friends' Mission, Ramallah, Palestine.
HENRIETTE WITHERS AUSTIN	80		11	6	1918	
<i>Basingstoke.</i>						Widow of J. W. Austin. A Minister.

- *ARTHUR BACKHOUSE .. 64 18 11 1918
Pilmuir, Torquay. An Elder.
- WILLIAM ALDAM
 BACKHOUSE 72 27 2 1919
Wolsingham, Co. Durham. Died at Bournemouth.
- ANNE BADDELEY 92 23 12 1918
Hassocks, Sussex. Widow of George Baddeley.
- PRISCILLA BAILEY .. 90 20 1 1918
Uxbridge.
- CEDRIC HARLOCK BAKER .. 24 1 11 1917
King's Norton, Birmingham. Son of William Moseley and Alice Mary Baker.
- *JOSEPH ALLEN BAKER, M.P. 66 3 7 1918
Doddington, Harlesden. Died at the Westminster Hospital. A Minister.
- *KATHERINE UNTHANK
 BAKER 49 15 8 1918
Kew. Only daughter of John Gilbert Baker, F.R.S.
- MARY ELIZABETH BAKER .. 78 31 12 1917
Hay Mills, Birmingham.
- RICHARD STANLEY BAKER — 13 11 1918
Died at the Station Hospital, Rawal Pindi, India. Son of the late Alderman George Baker, of Birmingham.
- CAROLINE BALE 76 28 8 1918
Tottenham Court Road, London.
- MARY BALKWILL 74 20 1 1919
Haaf, Yelverton, S. Devon. Wife of Francis Hancock Balkwill.
- AGNES BALLANTYNE .. 73 18 1 1918
Ardrossan. Wife of John Ballantyne.

JOHN BAMBER	..	..	41	1	6	1918
<i>Johannesburg. Son of Thomas and Alice Bamber, of Portadown, Co. Armagh.</i>						
JAMES HENRY BARBER	..	62	—	1		1918
<i>Sheffield.</i>						
HAROLD FRANCIS BARKER	—		30	10		1918
<i>Sydney, N.S.W. Killed in action in France.</i>						
WILLIAM BARKER	..	..	43	10	1	1918
<i>Norton-on-Tees. Died at York.</i>						
MARIA STANDING BARLOW	63		6	3		1918
<i>Atherton, near Bolton, Lancs. Wife of Joseph W. Barlow.</i>						
EMMA BARNARD	..	..	80	18	3	1919
<i>Tottenham. Widow of Joseph Fowler Barnard.</i>						
JOSEPH BARNARD	..	..	67	21	10	1917
<i>King's Heath, Birmingham.</i>						
CLARA MATILDA BARNES	..	69	21	6		1918
<i>South Petherton. Died at Clifton. Formerly of Bristol and Waterford.</i>						
CHARLES JOSEPH BARRATT	47		25	5		1919
<i>Dundee, Natal, S. Africa.</i>						
SAMUEL HORNER BARRATT	82		28	7		1918
<i>Long Eaton, near Nottingham.</i>						
ARTHUR BARROW	..	..	60	7	4	1918
<i>Dalton, Huddersfield.</i>						
*THOMAS BARROW	..	..	89	16	2	1919
<i>Baldrand, Lancaster. A Minister.</i>						
ALFRED BARTRIM	..	..	62	21	1	1918
<i>Keighley.</i>						
ALFRED BASTIN	..	..	70	21	12	1917
<i>Died at home of his son, Leonard Bastin, Oakland, California, U.S.A.</i>						

CLAFTON BATTYE	13	14	2	1918	<i>New Mill, Huddersfield.</i> Son of P. and F. E. Battye.
JOE BATTYE	68	2	2	1919	<i>Holmfirth.</i>
JANE BAX	82	5	10	1918	<i>London.</i> Died at York. Widow of Frederick Bax.
FANNY BEAKE	85	24	4	1919	<i>Ealing.</i> Died at Leighton Buzzard. Widow of Albert Beake.
HENRY BECK	71	23	9	1919	<i>Hastings.</i>
CHRISTINA BANCROFT					
	BELCHER 48	28	10	1917	<i>Fortis Green, London.</i> Wife of Richard Boswell Belcher.
ADA KEZIA BELL	—	20	12	1917	<i>Launceston, Tasmania.</i> Widow of Walter S. Bell, late Principal of Friends' Hostel, Wellington, N.Z.
FRANCES CHARLOTTE BELL	36	19	2	1919	<i>Waterford.</i>
SARAH BELL	81	19	10	1917	<i>Aldington, near Evesham.</i> Widow of William Bell.
HENAGE WHITE BENNETT	77	25	4	1919	<i>Barnwood, Gloucester.</i>
OSWALD EDWARD BENNETT	38	9	8	1918	<i>Guildford.</i> Late of Golder's Green.
EDWARD BENNIS	80	29	10	1918	<i>Bolton, Lancs.</i>

MARGARET BENWELL	.. 86	4 12	1918	<i>Reading.</i>
JANET ELEANOR BEST	.. 42	6 1	1918	<i>Leeds.</i> Daughter of Mary Emily and the late James Best.
SAMUEL BEWLEY	.. .. 79	26 1	1919	<i>Kingstown, Co. Dublin.</i>
ARTHUR HERBERT BIGLAND	—	22 2	1919	<i>Middlesbrough.</i> Son of Herbert and Mary Bigland.
ERIC HERBERT BIGLAND	.. 24	5 1	1918	<i>Middlesbrough.</i> Youngest son of Herbert and Mary Bigland. Died of wounds in France.
ELIZABETH BINNS	.. .. 72	9 8	1918	<i>Cambridge.</i> Widow of Richard Binns.
MARGARET BINYON	.. 65	8 10	1918	<i>Henwick Grove, Worcester.</i> An Elder.
ETHELYN MARGARET BIRD	25	6 10	1918	<i>Bridge of Weir.</i> Daughter of Robert and Margaret Ann Bird.
ABIGAL BLACK	.. .. 63	10 10	1918	<i>Dungannon, Co. Tyrone.</i> Wife of Henry Black.
PRISCILLA BLAKE	.. .. 75	10 7	1918	<i>Nailsworth, Glos.</i> Widow of Thomas Blake.
EDWIN BLAKEY	.. .. 68	24 7	1918	<i>Arthog, Dolgelly.</i>
BETSY BLAND	.. .. 70	15 10	1918	<i>Sheffield.</i> Wife of Frederick Bland.
FREDERICK BLAND	.. 76	3 1	1919	<i>Sheffield.</i>
GEORGE D. BLOGG	.. 79	28 11	1918	<i>Croydon</i>

ALICE JESSIE BLOODWORTH	42	10	6	1918	<i>Frome.</i> Wife of William Henry Bloodworth.
ARTHUR BENJAMIN BLUNDELL	41	7	4	1918	<i>York.</i>
CHARLES BLUNSOM	.. 72	24	2	1919	<i>Sibford Gower.</i> Late of Kettering.
JOHN BODDY	.. .. 67	17	9	1918	<i>Norwich.</i>
SARAH THISTLETHWAITE					
	BOOTH 75	3	1	1918	<i>Birkley, Huddersfield.</i> Wife of Joseph Booth, Congregational Minister.
MAY BOSOMWORTH	.. .. 67	3	2	1918	<i>Montrose.</i> Widow of John Bosomworth.
WILLIAM WILSON BOWMAN	42	29	10	1918	<i>Ackworth.</i> Eldest son of Charles and Rebecca W. Bowman, of Calver, Sheffield.
JESSIE BOYES	.. .. 42	20	4	1918	<i>Birkenhead.</i> Wife of Arthur Boyes.
ANNIE BRACEY	.. .. 64	19	10	1917	<i>Bournville.</i> Wife of Henry Bracey.
*PHILIP HENRY BRACHER	.. 79	30	9	1919	<i>Wincanton, Somerset.</i>
PHILIP HENRY BRACHER	.. 46	29	7	1919	<i>Bloemfontein, South Africa.</i> Only son of Emma and the late Benjamin Bracher, of Wincanton, Som.
MARGARET BRAGG	.. 80	27	4	1919	<i>Sidcot, Winscombe, Som.</i> Daughter of the late Charles and Susan Bragg, of Newcastle-on-Tyne.
JANE BRECKON	.. .. 73	6	2	1918	<i>Norton, Malton.</i> Widow of John Breckon.

SARAH BRITTER 79	25	11	1918	<i>Maidstone.</i>
BENJAMIN TILSTON BROMLEY 75	20	2	1918	<i>Liverpool.</i>
HENRY GEORGE BROOKING 73	3	1	1919	<i>Gloucester.</i>
CHRISTIANA BROWN .. 94	22	5	1918	<i>York. Widow of John Dennis Brown.</i>
JOHN EDWARD BROWN .. 33	15	9	1918	<i>York. Son of Sarah A. and the late Edward Brown. Killed in action.</i>
FREDERICK BROWN .. 77	12	9	1918	<i>North Shields. An Elder.</i>
MARGARET BROWN .. 77	15	5	1918	<i>Croydon. Widow of William Henry Brown, late of Sibford.</i>
RALPH VIPONT BROWN .. 20	1	3	1919	<i>Manchester. Died at Calais, working for the F.W.V.R.C. Son of Edward Vipont and Dorothy Brown.</i>
WILLIAM BROWN 79	9	5	1919	<i>Hokianga, North Auckland, N.Z. Formerly of Gloucester.</i>
MARY HESTER BUNKALL .. 41	4	9	1919	<i>Epsom, Auckland, N.Z. Wife of Thomas J. Bunkall, and daughter of John and Hester Absalom.</i>
HERBERT BURDETT .. 75	31	10	1917	<i>Wakefield. A Minister.</i>
GULIELMA BURGESS .. 77	3	1	1918	<i>Buxton. Daughter of the late Thomas Burgess, of Wigston Grange, Leicester.</i>

JOSEPH CHANTRY BURGESS	79	23	8	1919	<i>Darlington. An Elder.</i>
WINIFRED MARY					
BURLINGHAM	21	26	4	1919	<i>King's Lynn. Died at Colchester. Daughter of Samuel Southall and Ellen Burlingham.</i>
WALTER BURTT	.. .. 81	13	1	1918	<i>Wellingore, Lincs.</i>
MARGARET HOTHAM CAD-					
BURY	.. .. 2mos.	7	12	1917	<i>King's Norton, Birmingham. Daughter of J. Hotham and Margery Cadbury.</i>
SARAH CADBURY	.. .. 77	16	8	1918	<i>Moorestown, New Jersey, U.S.A. Daughter of the late Joel Cadbury.</i>
SARAH CANDLER	.. .. 62	7	7	1919	<i>Tunbridge Wells. Daughter of the late Benjamin Jessup and Phillis Candler.</i>
JOHN CANSFIELD	.. .. 59	27	9	1918	<i>St. Pancras, London.</i>
GEORGE BAKER CARTER	.. 74	4	2	1917	<i>Somerton, Somerset.</i>
MARY ANN CARTER	.. 76	2	6	1918	<i>Newport, I. of W. Widow of William Carter.</i>
OWEN CARTER	.. .. 56	4	2	1919	<i>Poole. Died at a Nursing Home in Bournemouth.</i>
JOSEPH CARWARDINE	.. 73	28	1	1918	<i>Bristol.</i>
WALTER CASWELL	.. 63	12	2	1919	<i>Sparkhill, Birmingham.</i>
MARY JANE CATCHPOOL	.. 94	14	4	1918	<i>Colchester.</i>

*EDITH CATFORD	.. .. 38	27	7	1918	<i>Muswell Hill, London.</i> Daughter of the late Henry J. and Elizabeth Catford.
WILLIAM ROGERS CHANTLER	71	4	1	1918	<i>Newport Pagnell.</i> A Minister.
ANN CHAPMAN	.. .. 90	6	4	1919	<i>St. Ives, Hunts.</i> Widow of James Chapman.
ELIZABETH CHAPMAN	.. 79	21	1	1918	<i>Richhill, Co. Armagh.</i>
MARY CHAPMAN	.. .. 93	18	1	1918	<i>Richhill, Co. Armagh.</i> Widow of Robert Chapman.
ROBERT CHAPMAN	.. .. 88	11	1	1918	<i>Clonroot, Richhill, Co. Armagh.</i>
LUCY RICKMAN CHARLISH	29	9	2	1919	<i>Brighton.</i> Daughter of Joseph E. and Alice E. Charlish.
ELIAZBETH CHATFIELD	.. 61	29	1	1919	<i>Jordans Hostel.</i> Died in a Nursing Home at High Wycombe.
JOSEPH HARRISON	CHIPPENDALE 75	9	11	1918	<i>Over Wyresdale, Lancaster.</i>
FELL CHRISTY	.. .. 83	6	10	1918	<i>Chelmsford.</i>
THOMAS HILLS CHRISTY	.. 20	12	4	1918	<i>Margaretting, Essex.</i> Killed in action in France.
CLIFFORD STANLEY CLARK	21	30	5	1919	<i>Sidcot, Winscombe, Som.</i> Son of Henry R. and Alice E. Clark.
ELIZA AUBREY CLARK	.. 85	30	1	1919	<i>Street, Som.</i> Widow of John Aubrey Clark.

SAMUEL BUTLER CLARK ..	80	15	4	1919	<i>Harpenden. Died at Hove.</i>
MARY M. CLARKE	77	4	6	1918	<i>Tynemouth. Widow of Blackburn Clarke.</i>
MARY CLAYTON	55	15	3	1918	<i>Cleckheaton, Yorks. Wife of Samuel Clayton.</i>
SARAH CLEMENTS	19	16	11	1918	<i>Nottingham. Daughter of John Clements.</i>
MARY ISABELLA					
CLENDINNING	63	25	9	1919	<i>Howth, Co. Dublin. Died at Rathgar. Wife of Francis J. Clendinning.</i>
BARCLAY CLIBBORN ..	70	20	5	1918	<i>Cork.</i>
ANN COATES	62	2	3	1919	<i>Birkenhead. Wife of Charles Coates.</i>
WILLIAM EDWIN COATMAN	77	19	3	1918	<i>Croydon.</i>
JONAS LEE COCKHILL ..	89	11	2	1919	<i>Shepley, Huddersfield.</i>
MARY COCKING	71	16	11	1917	<i>Morecambe.</i>
JOSEPH GEORGE COLBORNE	65	12	4	1919	<i>Melksham, Wilts.</i>
EMMA COMPTON	83	1	11	1918	<i>Tottenham. Widow of Matthew Compton.</i>
GEORGE PARKINSON					
CONNOR	23	8	1	1916	<i>Brookfield, Co. Down. Son of Joseph and Eleanor J. Connor. Killed in action.</i>
EVA COON	66	31	10	1918	<i>St. Austell. Wife of Joseph M. Coon.</i>

- HARRY COOPER 65 11 2 1918
Died in the General Hospital, Maidstone.
- MAURICE LEA COOPER .. 20 2 10 1918
Dublin. Only son of John Hill and Gertrude Cooper. Killed in action in Belgium.
- MARY NASH COOPER .. 83 10 5 1918
Croydon. Widow of H. Cooper.
- ROWLAND P. COOPER .. 39 23 5 1918
Muswell Hill, London. Son of Hannah and the late W. C. Cooper. Killed in action in France.
- LUCY CORDER 82 26 7 1918
Sunderland. Died at York. Wife of Alexander Corder.
- MARY ANN COURTENAY .. 67 17 8 1918
Lundbrek, British Columbia. Wife of Frederick Courtenay.
- JOSEPH COVENTRY .. 88 29 11 1918
Liverpool.
- ANN COWELL 65 24 3 1919
St. Ives, Hunts. Widow of William Cowell.
- MARGARET CRAWFORD .. 77 6 3 1918
Glasgow.
- *WILSON CREWDSON, F.S.A. 63 28 5 1918
St. Leonards and London. Died suddenly whilst cycling at St. Leonards.
- HARRIET ELIZABETH PALMER
CRISP 77 11 2 1918
Sudbury, Suffolk.
- MARGARET CROFT .. 73 25 2 1918
Kendal.
- MABEL CROSFIELD .. 50 29 10 1917
Reigate. Wife of Herbert Crosfield.

MARGARET CROSLAND	.. 55	18	2	1918	<i>Bredbury, near Stockport.</i> Wife of George Crossland.
MARY HANNAH CROSLAND	59	4	9	1918	<i>Lancaster.</i> Widow of Frank Crossland.
MARY JANE CROSS	.. 80	10	10	1919	<i>Colchester.</i> Widow of Joseph John Cross.
EMILY GOLDSBOROUGH					
	CROSSLEY 46	13	1	1919	<i>Bradford.</i>
ISABELLA CROWLEY	.. 85	2	3	1919	<i>Alton, Hants.</i>
JOHN TERRY CROWTHER	.. 69	2	6	1918	<i>Leeds.</i>
JOHN WILLIAM					
	CRUICKSHANK 76	6	11	1918	<i>Florence, Italy.</i>
SARAH CRUICKSHANK	.. 78	9	9	1919	<i>Beaconsfield, Bucks.</i>
FRANK CULLINGFORD	.. 23	8	8	1918	<i>Norwich.</i> Son of Jane and the late Charles Cullingford. Killed in action in France.
LUCY CUMINE	.. .. 77	22	8	1919	<i>Kendal.</i> Widow of Francis Noel Cumine. Died at a Nursing Home at Bowness.
ARTHUR JOHN DANN	.. 36	7	11	1917	<i>Banbury.</i> Son of Arthur and the late Mary Horniman Dann.
WILLIAM HERBERT DANN	34	27	9	1918	<i>Cobble Hill, Vancouver, B.C.</i> Only son of Herbert and Eleanor Dann. Killed in action in France.

GEORGE DARLING	..	83	13	2	1919	<i>Frith's Almshouses, Ranmoor, Sheffield.</i>
GILBERT HALEY DARRICOTTE	30	6	9	1918		<i>Bredbury, Cheshire. Died in France.</i>
WILLIAM DAVIS	.. ..	85	23	6	1919	<i>Malvern.</i>
ELIZABETH DAVY	.. ..	87	8	10	1918	<i>Levenshulme, Manchester. Widow of Henry Davy, late of Sheffield.</i>
GRACE EVALINE DAVY	.. —	20	8	1919		<i>Falmouth. Daughter of the late Jonathan and Isabel Davy, of Doncaster.</i>
NORA DAWSON	.. ..	76	4	11	1918	<i>Woodhouse, Sheffield. Wife of William Dawson.</i>
ELIZA DAY	.. ..	74	16	4	1918	<i>North Finchley. Died at a Nursing Home.</i>
CHARLES WILLIAM DEAN	67	23	1	1919		<i>Islington.</i>
PAUL DELORD	.. ..	20	5	6	1918	<i>Congénies, France. Died in hospital near Reims.</i>
MARGARET DENISON	..	76	25	5	1919	<i>Darlington. Widow of Joseph Denison, late of Newcastle-on-Tyne.</i>
CHARLES DICKINSON	..	67	20	2	1919	<i>Darlington.</i>
MARY ANN DICKINSON	..	79	31	3	1919	<i>Mountrath, Queen's Co.</i>
JAMES EDWARD DIX	..	58	30	11	1918	<i>Hurlingham, London.</i>
ELIZABETH CLARK DIXON	77	3	9	1918		<i>Great Ayton, Yorks. Died at Stokesley. Widow of John Edmundson Dixon.</i>

JOHN WILLIAM DURRAMS	57	19	11	1918	<i>Rastrick, Yorks.</i>
SOPHIA DYMOND	81	23	10	1918	<i>Wilmslow.</i>
JANE ELEANOR EAST ..	64	21	12	1917	<i>Walcot Green, London.</i>
JAMES SAMUEL EASTWOOD	60	7	7	1919	<i>York.</i>
WILLIAM RICHARD EASTWOOD	53	6	5	1918	<i>York.</i>
FLORENCE AMY EDDINGTON	66	19	11	1918	<i>Norwich.</i> Wife of Alexander Eddington. A Minister.
ELIZABETH EDMINSON ..	62	29	6	1919	<i>Hendon.</i> Died at Tilehurst, near Reading. Wife of Frederic J. Edminson. An Elder.
LOUISA RAWLETT EDWARDS	66	5	4	1919	<i>Sparkbrook, Birmingham.</i> Wife of Owen Edwards.
OWEN EDWARDS	66	9	9	1919	<i>Sparkbrook, Birmingham.</i>
ELIZABETH ELIOTT ..	64	28	2	1919	<i>Hoyle, Cheshire.</i> Widow of Thomas Eliott.
HANNAH ELLIS	85	27	8	1919	<i>Blaby, Leicester.</i> A Minister.
JAMES CLIVE ELLIS ..	20	21	8	1918	<i>Leicester.</i> Only son of the late James Bancroft Ellis. Died of wounds at a German Field Hospital.
OLIVER BERNARD ELLIS ..	19	19	5	1917	<i>Leicester.</i> Son of Bernard and Isabel C. Ellis. Killed in action as Flight Sub. Lieut., R.N.

STEPHEN ELLIS	..	..	69	6	3	1919	<i>Sheffield.</i>
ERNEST ENGLAND	..	28	6	3	1919	<i>Leeds.</i> Lately returned from Dartmoor. Son of John and the late Esther England.	
JOHN ENGLAND	..	..	53	29	11	1917	<i>Nottingham.</i>
GEORGE ENGLISH	..	..	63	10	3	1919	<i>Stockport.</i>
BENJAMIN FAWCETT							
		EUSTACE	48	5	3	1919	<i>Glasnevin, Co. Dublin.</i>
MARY HARVEY EVANS	..	78	22	2	1919	<i>Dublin.</i> Wife of John Evans.	
SARAH HARLE EVANS	..	61	21	3	1918	<i>Edgbaston, Birmingham.</i> Wife of Richard T. Evans.	
LUCY EMMA EVERITT	..	72	2	12	1917	<i>Hartshill, Birmingham.</i> Widow of Leonard Everitt.	
THOMAS FARDON	..	..	—	22	9	1918	<i>Boston, U.S.A.</i> Only son of the late Thomas and Catherine Fardon, of Maidstone.
*WILLIAM BLECKLEY FARRAND	80	1	7	1918		<i>Auckland N.Z.</i> A Minister.	
RICHARD FARRELL	..	71	26	5	1919	<i>Stockton-on-Tees.</i>	
SIDNEY FAYERS	..	..	21	25	3	1918	<i>Halstead.</i> Late of Watford. Killed in action in France.
DEBORAH FENNELL.		88	5	8	1918	<i>Liverpool.</i> Widow of Thomas Jackson Fennell.	

JOSEPH FERGUSON	..	21	11	11	1917	
<i>Doncaster. Died in Flanders.</i>						
JOHN WOOLMER FINCH	..	73	25	12	1918	
<i>Peckham Rye, London.</i>						
ELIZABETH HELEN FORD	..	70	11	7	1919	
<i>Adel Grange, Leeds.</i>						
*THOMAS BENSON PEASE						
FORD	..	71	5	1	1918	
<i>Low Bentham, Lancaster. An Elder.</i>						
ALICE FOULGER	..	67	7	12	1917	
<i>Weasenhams All Saints, Norfolk. Wife of Horace Foulger.</i>						
DOROTHY FOWLER	..	9	3	4	1918	
<i>Bournville. Only child of Robert E. and Mary S. Fowler.</i>						
MARIA FOWLER	..	77	7	2	1918	
<i>Gloucester.</i>						
ROBERT HENRY FOWLER	..	69	4	5	1919	
<i>London. Eldest son of the late Henry and Ann Ford Fowler.</i>						
*ALICE FOX	..	78	25	1	1918	
<i>Darlington. Widow of David Fox.</i>						
*FRANCIS WILLIAM FOX	..	76	9	4	1918	
<i>Kensington, London. An Elder.</i>						
HELEN MARY FOX	..	50	27	1	1919	
<i>Crown Hill, South Devon. Daughter of the late Francis E. and Maria Fox.</i>						
MARIA FOX	..	82	23	1	1919	
<i>Crown Hill, South Devon. Widow of Francis Edward Fox.</i>						
*MARY JANE FOX	..	88	21	10	1919	
<i>Kensington, London. Widow of Alfred Lloyd Fox.</i>						

JANE FRANK	87	16	1	1919	<i>Clevedon, Som.</i> Widow of John Frank.
ELIZABETH FREELove	..	70	23	1	1919	<i>Kingston-on-Thames.</i> Wife of William Francis Freelove.	
*SIR EDWARD FRY	90	18	10	1918	<i>Failand, near Bristol.</i>
SOPHIE DUNKIN FRY	..	81	15	10	1918	<i>Northwood, Middlesex.</i> Widow of Clarence Edmund Fry.	
BEATRICE MARY FRYER	..	26	14	12	1918	<i>Rouen, France.</i> Died at Puy de Dôme. Daughter of Sarah Fowler and the late Henry Dyson Fryer.	
SARAH FURBER	77	4	3	1919	<i>Gloucester.</i> Widow of Henry Furber.
ELLEN GARDINER	..	69	28	2	1919	<i>Leeds.</i> Widow of John Gardiner.	
*FLORENCE GARDNER	..	53	27	12	1917	<i>Buckhurst Hill, Essex.</i> Daughter of John Myers and the late Jane Gardner, late of Leeds.	
JOSEPH JOHN GARNETT	..	48	27	11	1918	<i>Manchester.</i>	
JOHN EDWARD GAYNER	..	61	29	9	1918	<i>Edgbaston, Birmingham.</i>	
ELIZA MARY GEAUSSENT	..	69	8	4	1918	<i>Chelmsford.</i> Widow of William James Geaus-sent, of Leominster.	
PHOEBE GIBBINS	72	5	11	1917	<i>Hewletts, near Cheltenham.</i> Wife of William Gibbins.

ROLAND BEVINGTON

GIBBINS .. 32 4 12 1917
Edgbaston, Birmingham. Son of Richard
 Cadbury and Caroline Gibbins. Killed in
 France.

MARY GIBSON 78 8 7 1918
Saffron Walden. Widow of Edmund B.
 Gibson. An Elder.

EMILY GILBERT 48 27 10 1917
Vinnar, Victoria, Australia. Wife of Albert
 Gilbert.

ELIZA GILL 83 23 2 1919
Barnsley. Widow of Charles Gill.

ANNIE GILLETT 84 7 2 1919
Banbury.

*CHARLES EDWIN GILLETT 57 17 7 1919
Southlea, Worcester. A Minister.

CHARLES LESLIE GILPIN .. 61 28 2 1919
Weston-super-Mare. Late of Gloucester.

RACHEL LESLIE GILPIN. 91 8 9 1919
Wincanton, Som. Widow of Joseph Sturge
 Gilpin, of Nottingham.

*EDWARD GLAISYER .. 75 13 2 1918
Lewes. A Minister.

ELIZABETH JOSEPHINE

GLAISYER 71 20 3 1919
Leighton Buzzard. An Elder.

JOHN W. GLENNY 50 6 3 1919
Ipswich.

ALICE MAUD MARY GOOD 56 9 9 1918
Bristol. Widow of William Good.

RICHARD GOODBODY .. 71 17 6 1918
Clara, King's Co. An Elder.

SOPHIA GOODBODY	.. 63	24	12	1917	<i>Clara, King's Co.</i> Died in Dublin. Wife of J. Perry Goodbody, and daughter of Joseph and Eliza Jane Richardson, of Lisburn.
EDITH MARY GORRELL	.. 33	7	7	1918	<i>Middlesbrough.</i> Wife of Charles William Gorrell.
JOSEPH STANDEN GOWER	87	27	11	1917	<i>Clapton, London.</i>
HARRIETT GRAHAM	.. 78	7	1	1919	<i>South Hackney, London</i>
MARY GRAHAM	.. .. 75	15	1	1919	<i>Aberdeen.</i> Formerly of Ackworth. Widow of Robert Graham, of Belfast.
OBERLIN HERBERT GRAY	.. 27	24	8	1918	<i>North Bruni, Tasmania.</i> Son of Frederick S. Gray. Killed in France.
RUTH GREGG	.. .. 74	11	9	1918	<i>Heysham.</i> Widow of James Gregg.
CHARLOTTE GREEN	.. 77	9	5	1918	<i>Bray, Co. Wicklow.</i>
CHARLOTTE MARIA GREEN	60	5	3	1918	<i>St. Albans.</i> Wife of Dr. Thomas Henry Green.
ELIZABETH GREEN	.. 80	31	10	1917	<i>Dundrum, Co. Dublin.</i> Widow of John McDonnell Green.
ISAAC GREEN	.. .. 66	12	11	1917	<i>Knock, Belfast.</i> An Elder.
LOUISA MARGARET GREEN	14mos.	2	10	1918	<i>Tottenham.</i> Daughter of Henry S. and Daisy A. Green.

WILLIAM KENNETH GREEN	1	10	5	1919	
<i>Moir, Co. Down.</i> Son of William and Elizabeth E. Green					
ALFRED GREENHALGH	.. 83	30	1	1919	
<i>Heaton Moor, near Stockport.</i>					
JOHN GREER GREEVES	.. 80	24	1	1917	
<i>Grange, near Moy, Co. Tyrone.</i> An Elder.					
BENJAMIN GRIBBLE	.. 84	21	8	1918	
<i>St. Ives, Cornwall.</i>					
HARRY JAMES GRICE	.. 74	23	4	1919	
<i>Plumstead.</i> An Elder.					
ANNA GRIPPER	.. .. 86	10	12	1917	
<i>Chelmsford.</i> Widow of Joseph Gripper.					
NORMAN EDWARD GRIPPER	22	27	5	1918	
Son of Albert and Florence Helena Gripper, of Blackburn, formerly of Plymouth. Killed in France, working with the F.A.U.					
GERTRUDE MARION GRUBB	39	7	6	1919	
<i>Napier, N.Z.</i> Daughter of Thomas B. Grubb, of Fingringhoe, Colchester.					
HERBERT IVAN GRUBB	.. 42	31	3	1918	
<i>Dublin.</i> Son of Joseph Henry and Lucy E. Grubb, of Clonmel.					
DANIEL GUDGEON	.. 88	5	8	1919	
<i>Lancaster.</i>					
CECIL ANGUS HADFIELD	.. 38	26	7	1918	
<i>Calgary, Alberta, Canada.</i> Formerly of Bristol.					
AGNES HAGUE	.. .. 60	15	6	1919	
<i>Ackworth (School Farm).</i> Wife of Thomas Hague.					
GEORGE HALL	.. .. 86	6	4	1918	
<i>Spalding.</i>					
LYDIA HALL	.. .. 73	26	12	1917	
<i>Willesden, London.</i>					

WILLIAM HENRY HALL	..	46	28	10	1918	<i>Lancaster.</i>
ALEXANDRA BEATRICE						
		HANBURY	—	13	11	1918
		<i>Shanghai, China.</i>				Wife of Horace Hanbury.
ISAAC HANDLEY	..	..	65	1	10	1917
		<i>Sedbergh.</i>				
MARY HANDLEY	..	..	94	2	7	1919
		<i>Ravenstonedale, Westmorland.</i>				Widow of Isaac Handley.
THOMAS HANDLEY	..	—	14	7	1918	
		<i>Ravenstonedale.</i>				Only son of Isaac Handley, of Harthwaite.
THIRZA LYDIA HANFORD	..	64	27	4	1919	
		<i>Mutley, Plymouth.</i>				Widow of Frederick Charles Hanford.
MARGARET JANE HANNA	..	86	18	12	1917	
		<i>Belfast.</i>				Widow of Thomas A. Hanna.
EDITH MARY HARDCASTLE		53	11	1	1919	
		<i>York.</i>				Widow of Henry Hardcastle.
ARTHUR S. HARDING	..	32	18	10	1918	
		<i>Street, Som.</i>				Died at Norton-on-Tees. Son of James and Elizabeth Harding.
JAMES HARDING	..	..	—	13	6	1918
		<i>Ipswich.</i>				
JANE HARDING	..	..	77	25	10	1918
		<i>Sunderland.</i>				Widow of John Harding.
JOHN HARDING	..	..	76	17	4	1918
		<i>Sunderland.</i>				
SARAH HARDING	..	..	62	12	7	1919
		<i>Redwick and Northwick, Gloucester.</i>				
THOMAS HARGREAVES	..	60	31	7	1918	
		<i>Westhoughton, near Bolton, Lancs.</i>				

ANNE MARIA HARRIS	..	73	20	11	1918	<i>Sibford Ferris. Widow of Oliver Harris.</i>
LELIA GEORGINA HARRIS	..	28	14	11	1918	<i>Northampton. Daughter of Joseph and Georgina Harris.</i>
LOUISA JANE HARRIS	..	56	30	5	1918	<i>Sparkhill, Birmingham. Wife of James A. Harris.</i>
EDWARD HARRISON	..	51	29	5	1914	<i>Earlsheaton, Yorks.</i>
JONATHAN HARRISON	..	77	18	6	1918	<i>Kendal.</i>
LUCY FLORENCE HARRISON	48	22	9	1918		<i>Brisbane, Australia. Late of Kendal. Wife of Walter Harrison.</i>
WALTER HARTLAND	..	77	4	6	1919	<i>Sparkbrook, Birmingham.</i>
HENRIETTA JOSEPHINE						
		HARVEY 48	30	12	1918	<i>Portlaw, Co. Waterford. Only daughter of the late Wheddon Fennell Harvey.</i>
SARAH HAWKE	..	70	25	4	1919	<i>Netherton, Wakefield. Widow of Thomas Hawke.</i>
ANNIE HAWKRIDGE	..	48	4	12	1918	<i>Leeds. Wife of George Hawkridge.</i>
MABEL DOLBE HAY	..	40	16	9	1918	<i>Bristol. Wife of Robert Bruce Hay.</i>
HENRY HAYDOCK	..	76	28	11	1918	<i>Dungannon, Co. Tyrone.</i>
JOHN HAYDOCK	..	78	5	1	1919	<i>Lowertown, Dungannon, Co. Tyrone.</i>

MARY ANN HAYDOCK	.. 80	15 11	1917	<i>Dungannon, Co. Tyrone. Wife of Henry Haydock.</i>
THOMAS HAYDOCK	.. 42	20 12	1918	<i>Lowertown, Dungannon, Co. Tyrone.</i>
EMILY HEATH	.. .. 79	26 5	1919	<i>Torquay. Widow of Richard Heath.</i>
*JOHN ST. GEORGE CURRIE				
	HEATH 36	5 11	1918	<i>Banstead, Surrey.</i>
JANE HEATHER	.. .. 88	1 5	1918	<i>Rathmines, Dublin. Widow of George Heather, late of Dundrum, Co. Dublin.</i>
MARY HEBBLETHWAITE	.. 79	29 11	1918	<i>Wooldale, near Huddersfield. Widow of George Hebblethwaite.</i>
ANNE HEMINGTON	.. 93	17 1	1918	<i>Lisburn.</i>
FREDERICK R. HEMMINGS	64 .	28 6	1919	<i>Bristol.</i>
LOUISA HEMMINGS	.. 81	17 3	1919	<i>Gloucester. Widow of William Hemmings.</i>
JOHN HENDERSON	.. 55	14 9	1918	<i>Glasgow and London.</i>
JOHN BOYD HENDERSON	.. 62	11 5	1918	<i>Clevedon, Somerset.</i>
JACOB JOHNSON HENDERSON	23	17 10	1918	<i>Lovelady Shield, Alston. Son of Robert and Isabella Henderson. Killed in action in France.</i>
MARY HENDERSON	.. 60	27 6	1918	<i>Clevedon, Som. Widow of John Boyd Henderson.</i>

SARAH HENWOOD	..	..	35	9	7	1918	
<i>Nottingham.</i> Wife of Albert Edward Henwood. Died in Paris, as the result of a motor accident.							
ELIZABETH HENRETTA	..	..	19	2	8	1918	
<i>Lisburn.</i> Adopted daughter of the late Ishmael and Elizabeth Henretta, of Bessbrook, Co. Armagh.							
ELIZA HICKS	..	..	47	11	4	1919	
<i>Kingsland, London.</i> Wife of Henry Burgess Hicks.							
MARY HICKS	..	..	77	18	1	1919	
<i>St. Austell.</i> Widow of Edward Hicks.							
SUSETTE LUCY HICKS	..	..	48	2	6	1919	
<i>Tunbridge Wells.</i> Died in Hospital in London.							
WILLIAM FRANKLIN STANGER HIGGS	..	..	19	26	9	1918	
<i>Gloucester.</i> Son of the late Martin S. Higgs. Killed in action in France.							
DOROTHY MARY DAVIS HILL	12			6	4	1918	
<i>Dublin.</i> Daughter of Frederick W. and Norah K. Hill.							
CHARLES HILLS	..	..	25	19	11	1918	
<i>Garstang, Lancs.</i> Son of Alfred and Alice Hills. Died at Salonica.							
ESTHER REYNOLDS HILLS	74			3	6	1918	
<i>Sudbury.</i>							
KATHARINE HILLS	..	..	87	16	5	1919	
<i>Easdale House, Grasmere.</i>							
WILLIAM HENRY HILLS	..	..	87	29	12	1918	
<i>Easdale House Grasmere.</i>							
GEORGE JENNINGS HINDE, Ph.D., F.R.S	..	..	79	18	3	1918	
<i>Croydon.</i>							

ARTHUR WILLIAM HINDER	2	9	4	1919	<i>Seoul, Korea. Only child of Llewellyn and Ruth Clark Hinder.</i>
HULDA LOUISE HIPSLEY ..	7 days	9	10	1918	<i>Liverpool. Daughter of Frederick H. and Anna E. Hipsley.</i>
AMOS HIRST	96	4	1	1919	<i>Wooldale, near Huddersfield.</i>
CAROLINE HOBSON	57	14	10	1918	<i>Lambeg, near Lisburn. Wife of Benjamin C. Hobson.</i>
ELIZABETH HOBSON ..	77	7	11	1917	<i>Lambeg, near Lisburn. Wife of William Hobson.</i>
MATTHEW HODGEN ..	54	6	7	1918	<i>Lisburn.</i>
*GEORGE LLOYD HODGKIN	38	24	6	1918	<i>Banbury. Son of Lucy Anna and the late Dr. Thomas Hodgkin. Died in Hospital at Bagdad.</i>
CHARLES HODGSON ..	71	27	3	1918	<i>Dewsbury, Yorks.</i>
HENRY HODGSON	72	21	1	1918	<i>Batley, Yorks.</i>
WILLIAM HODGSON ..	37	24	3	1919	<i>Tatham, Lancs.</i>
ANN HOLDING	76	12	2	1919	<i>Lancaster.</i>
MARIE H. HOLLINS ..	24	18	10	1918	<i>Stockton-on-Tees. Daughter of John and Catherine Hollins.</i>

- ANNIE HARWOOD HOLMDEN 82 8 11 1918
Hampstead and Ealing. Died at York. Wife
of Samuel Nicholson Holmden.
- JOHN HONEYFORD .. 1 day 4 11 1918
Bessbrook. Son of Lawson and Edith Honey-
ford.
- ARTHUR VEALE HOSKIN .. 64 25 9 1918
Huddersfield.
- EDNA HOWARD 8 mos. 23 11 1917
Manchester. Daughter of Harold and Martha
E. Howard.
- HELEN HOYLAND — 8 1 1919
Hoshangabad, C.P., India. Wife of John
Somervell Hoyland.
- PETER DAVID HOYLAND .. — 12 3 1919
Hoshangabad. Son of John S. and the late
Helen Hoyland.
- GEORGE WILLIAM HUBBLE 67 17 7 1919
Catford, London.
- PETER HANNAY HUGHAN 81 18 6 1919
Whithorn, Wigtownshire.
- ELIZABETH HUGHES .. 74 16 6 1918
Pontypool.
- MARY HUGHES 50 21 6 1918
Castleford, Yorks. Wife of Samuel Hughes.
- SARAH HUGHES 74 24 2 1919
Sunderland. Widow of William Hughes.
- THOMAS HUGHES 55 14 1 1919
Low Moor, Bradford.
- ELIZABETH HUNT 76 28 5 1919
Leeds. Widow of William Hunt.

HANNAH HUNT	..	..	78	13	6	1918	<i>Guildford.</i>
HENRY HUNT	..	..	75	23	8	1916	<i>Eccles, near Manchester.</i>
JOHN HUNT	..	..	66	10	3	1919	<i>Settle, Yorks.</i>
KENNETH HUNT	..	..	72	25	11	1918	<i>Bristol.</i>
SYLVANUS HUNT	..	..	79	25	9	1918	<i>Horfield, Bristol.</i>
HERBERT PROCTER							
		HUTCHINSON	20	7	10	1918	<i>Sidcot, Som. Son of Herbert and Eliza Hutchinson.</i>
MARIAN HUTCHINSON	..	54	23	12	1917		<i>Heaton, Newcastle-on-Tyne. Wife of William Hutchinson, and daughter of the late Joseph and Jane Pickering, of Allendale.</i>
CLARA HYATT	..	..	59	12	9	1919	<i>Johnson City, Texas. U.S.A. Wife of Edward John Hyatt, formerly of Castle Donington, Derby.</i>
JANE INGLEBY	..	..	79	23	7	1919	<i>York. Widow of Robert Ingleby.</i>
RHODA IRELAND	..	..	61	11	12	1918	<i>Swindon, Wilts. Wife of Abel Ireland.</i>
*MARGARET IRWIN	..	..	61	11	2	1918	<i>Papcastle, Cockermouth. Daughter of the late Richard and Rachel Irwin, of Manchester. An Elder.</i>
ANNA JACKSON	..	..	87	1	2	1919	<i>Dublin. Widow of Reuben Harvey Jackson, late of Sydney, N.S.W.</i>

*BENJAMIN HERBERT

- JACKSON 48 4 10 1918
Tungliang, W. China. Torpedoed off coast
of Ireland in S.S. *Hirano Maru.* A Minister.
- CLARA ELEANOR JACKSON 52 31 1 1918
Cleckheaton, Yorks. Wife of Jonathan Herbert
Jackson. An Elder.
- ELIZABETH JACKSON .. 71 29 7 1919
Darlington. Widow of William Jackson.
- HUGO HARRISON JACKSON 28 27 5 1918
Kendal. Only son of Harrison and Lucy
Jackson. Died in France.
- WILLIAM JACKSON .. 86 14 12 1917
Shrigley, near Macclesfield.
- TITUS ANDREW JEFFCOTT 83 24 12 1917
Hartskill, Birmingham.
- RACHEL RICKMAN JEFFREY 70 20 1 1918
Freshwater Bay, Isle of Wight.
- CONSTANCE NELLIE JENNINGS 17 1 1 1919
Redhill, Surrey. Daughter of Sydney C. and
Alice C. Jennings
- JOHN JENNINGS 68 6 5 1918
Bradford.
- AMELIA M. JESPER .. 59 1 7 1919
Wigton. Widow of Louis Bedford Jesper, late
of Carlisle.
- REBECCA JESPER 88 15 11 1917
Skelsmergh, near Kendal. Widow of Alfred
Jesper. A Minister.
- A. W. JOHNSON — 17 4 1918
Only son of the late William and Lucy Johnson,
of Madagascar. Died from gas-shell wounds
in France.

CHARLES WILLIAM HARRIS				
JOHNSON	58	20	10	1918
Died in hospital at Canterbury.				
FRANK CHARLES JOHNSON	42	21	5	1917
<i>Auckland, N.Z.</i>				
ROBINSON JOHNSON	.. 73	26	5	1919
<i>Pallion, Sunderland.</i>				
ERIC HOWARD JONES	.. 10	24	3	1919
<i>Small Heath, Birmingham.</i> Son of Leonard and Mary A. Jones.				
EDWARD GREY KEAN	.. 25	28	10	1918
<i>Bollington, Macclesfield.</i> Son of Edward and Ada Kean.				
MARY ANN KEELING	.. 74	23	10	1918
<i>Millisle, Co. Down.</i> Wife of John Stamp Keeling.				
ANN KEEN	.. .. 89	10	7	1918
<i>Sibford Ferris, Banbury.</i> Widow of Thomas Keen.				
ANNIE KELSALL	.. .. 16	6	2	1919
<i>Over Wyresdale.</i> Daughter of William and Elizabeth Kelsall. Died at a Nursing Home in Lancaster.				
JOSHUA KELSALL	.. .. 55	16	3	1918
<i>Stockport.</i>				
MARTHA EMILY KENNARD	74	25	4	1918
<i>Sparkbrook, Birmingham.</i> Wife of William Kennard.				
ADELAIDE KENNEDY	.. —	5	11	1918
<i>Calgary, Alberta, Canada.</i> Wife of Harry Kennedy.				
WALTER KENNEDY	.. 34	28	10	1918
<i>Calgary, Alberta, Canada.</i>				

- SOPHIA KENWAY 90 1 11 1918
Bristol.
- SARAH KERR 48 7 5 1919
Belfast. Wife of Thomas Kerr, late of Bessbrook.
- ERIC GEORGE KING .. 31 21 3 1918
Bury St. Edmunds. Eldest son of Walter George and Catherine L. King. Killed in action in France.
- THOMAS JACKSON KING .. 60 12 6 1918
Beaumaris, Victoria, Australia.
- DEARMAN KIRK 85 26 3 1918
High Flatts, near Huddersfield. Died at York.
- MARTHA LOUISA. KIRWIN.. 45 6 2 1918
Bristol. Wife of Charles H. Kirwin.
- HANNAH HIPSLEY KITCHING 86 1 7 1919
Hull. Widow of Samuel Kitching.
- HANNAH KNIGHT. 90 24 1 1919
Hampstead, London. Widow of John Messer Knight.
- HARRIET BOTTOMLEY
KNIGHT 40 18 5 1919
Muswell Hill, London. Wife of Alfred Henry Knight
- RICHARD BROWN KNIGHT 69 5 12 1917
Portland, Oregon, U.S.A.
- CLIFFORD SPENCER KNOTT 6 27 6 1918
Oldham. Son of John Rowland and Sarah Jane Knott.
- MARTHA KNOWLES .. 74 4 2 1918
Newton-in-Bowland. Widow of James Knowles.

ALPHARETTA ELIZA LAMB	19	8	4	1918	<i>Lakeport, Ontario, Canada.</i> Daughter of Mary Elizabeth W. and the late William Lamb. Died in hospital in Toronto.
EDWARD VICTOR LAMB ..	18	25	5	1919	<i>Lakeport, Ontario, Canada.</i> Son of Mary E. W. and the late William Lamb. Died in hospital in Toronto.
JOSEPH LAMB	82	2	7	1919	<i>Moseley, Birmingham.</i>
LUCY LAMB	78	13	7	1919	<i>Belfast.</i>
ERNEST LAMBERT	26	1	3	1919	<i>Morecambe.</i> Died at a military hospital in Manchester.
MARY CAMPBELL LAMBERT	65	22	4	1919	<i>Leeds.</i> Widow of Richard Molineux Lambert.
ELIZABETH LAWLESS ..	60	25	8	1918	<i>West Southbourne, Bournemouth.</i> Wife of James F. Lawless.
ANNIE LAWRENCE ..	78	5	11	1919	<i>Liverpool.</i> Widow of John Lawrence.
JOHN LAWRENCE	84	30	10	1918	<i>Liverpool.</i>
*MARK HENDERSON LAWSON	47	19	8	1919	<i>Garden Village, Hull.</i> A Minister.
WALTER LEAN	80	28	10	1917	<i>Forest Hill, London.</i> A Minister and Elder.
ELLA H. LEE	27	18	10	1918	<i>Wood Green, London.</i> Wife of George J. Lee.
JAMES SUMMERS LEE ..	17days	21	3	1919	<i>Lanchester, Co. Durham.</i> Son of Thomas and Florence Susan Lee.

CLARA LEGGE	..	..	54	19	11	1918
<i>York.</i>						
MARIA LEICESTER	..	82	12	6	1919	
<i>Southport. Widow of Edward Leicester.</i>						
JAMES LE MAY	..	..	61	3	1	1919
<i>South Woodford, London.</i>						
PRISCILLA LENNOX	..	74	18	4	1918	
<i>Tarraby, near Carlisle.</i>						
CHRISTIANA LESTER	..	81	29	4	1919	
<i>Penrith. Widow of Thomas Lester. An Elder.</i>						
GEORGE LEWIS	..	..	79	9	3	1919
<i>Hereford.</i>						
JOHN LEYLAND	..	..	64	19	5	1918
<i>Bainbridge, Yorks.</i>						
ALFRED LIDBETTER	..	60	13	11	1918	
<i>Golder's Green, London. Third son of the late Joseph and Mary E. Lidbetter, of Dewsbury.</i>						
CLARA LILLEY	..	..	46	18	6	1919
<i>Leeds. Daughter of the late James and Annie Elizabeth Lilley.</i>						
*JOSEPH LINGFORD	..	89	26	12	1918	
<i>Bishop Auckland. A Minister.</i>						
ELEANOR LIVINGSTONE	..	35	2	11	1918	
<i>Lurgan, Co. Armagh. Daughter of Hamilton and Margaret Livingstone.</i>						
*SAMUEL LLOYD	..	..	90	26	2	1918
<i>Sparkbrook, Birmingham.</i>						
SADLER LOCKHAM	..	69	27	2	1918	
<i>Hull.</i>						
PHILIP HENRY LOCKWOOD	64	13	10	1917		
<i>Kendal.</i>						
ELIZA MARY LOCKYER	..	80	31	7	1919	
<i>Fulham. Widow of Benjamin Lockyer.</i>						

ROBERT JOHN LONG	.. 63	4 12	1917
<i>Exmouth.</i>			
*WILLIAM HENRY			
LONGMAID	84	28 8	1919
<i>Southport. An Elder.</i>			
SARAH ANN LORD	.. 77	11 3	1919
<i>Oldham. Widow of William Lord.</i>			
THOMAS LOVERIDGE	.. 72	22 6	1918
<i>Dinas Powis, Cardiff.</i>			
AGNES MACKINTOSH	.. 80	20 4	1918
<i>Homes of Rest, Garden Village, Hull. Widow of William Phineas Mackintosh.</i>			
ANNA MAGOWAN	.. .. 12	3 11	1918
<i>Seagoe Cross, Portadown, Co. Armagh.</i>			
<i>Daughter of Thomas and Anna Magowan.</i>			
MARY ELLEN MAGOWAN	.. —	15 9	1918
<i>Lurgan, Co. Armagh. Wife of Alexander Magowan.</i>			
JOHN HENY MAKANT	.. 71	17 10	1917
<i>Bolton, Lancs.</i>			
GERTRUDE AMY MALONY	.. 48	12 6	1918
<i>Tauranga, Auckland, N.Z. Wife of Arthur James Malony.</i>			
MARJORIE MALTBY	.. 34	5 12	1917
<i>Sidcot, Somorset. Wife of Samuel E. Maltby.</i>			
CHARLOTTE MANSER	.. 80	20 10	1918
<i>Hastings. Widow of Walter Manser, late of Hoddesden, Herts.</i>			
HENRY MARGRETT	.. .. 64	8 2	1918
<i>Hucclecote, Gloucester.</i>			
MARTHA MARSDEN	.. .. 53	30 4	1918
<i>Leeds.</i>			

- WILLIAM ALFRED MARSH .. 79 23 12 1918
Dorking
- VICTOR MARSH 32 26 10 1918
Washington, D.C., U.S.A. Son of Arabella
S. and the late Joseph C. Marsh, of Belfast.
- ANN MARSHALL 81 12 4 1919.
Gainsborough, Lincs. Wife of August Marshall.
An Elder.
- MARIA MARTEN 65 15 3 1918
Pinner, Middlesex. For many years Librarian
at the Friends' Institute, London.
- JANE HANNAH MARTIN .. 61 2 6 1918
Sunderland. Wife of Thomas Thompson
Martin.
- MARIA EMMA MARTIN .. 86 26 9 1918
Wellington, Som. Widow of William Prideaux
Martin.
- ALEXANDER MARRIAGE .. 79 7 10 1918
Big Lake, Minnesota, U.S.A. Formerly of
Chelmsford.
- PHILIP NEVILLE MARRIAGE 1 5 5 1918
Boreham Mills. Son of Neville and Mary
Marriage.
- CHRISTABEL JOSEPHINE
MASON 38 10 5 1919
Bournville, Birmingham.
- JANE MASON 79 18 2 1918
Holme, near Carnforth. Widow of Thomas
Mason.
- THOMAS MAW 74 7 11 1917
Exeter.
- JAMES McBEARTY .. 48 21 4 1918
Greenock.

- JAMES McCULLAGH .. 3½ 7 2 1919
Bessbrook, Co. Armagh. Son of William and
 A. G. McCullagh.
- JANET McDONALD .. 42 17 4 1919
Leeds. Wife of Benjamin McDonald.
- WILLIAM MCKENZIE .. 21 12 6 1918
London. Died of wounds at Jerusalem.
 Son of James and Barbara McKenzie.
- THOMAS CHAPMAN
 McMICHAEL 76 20 1 1918
Brighton.
- DAVID HERBERT WILLIAM
 MEEK 33 8 11 1918
Thirsk. Son of John and the late Sarah H.
 Meek
- JANE MEEK 71 18 1 1919
York. Wife of Benjamin Meek.
- ELIZA ANN MEGAHY .. 93 20 2 1918
Sligo. Widow of Richard Megahy.
- MARY JANE MELLANBY .. 76 26 5 1919
Darlington. Daughter of George and Mary
 Mellanby.
- NORAH KATHERINE MELLOR 5 20 7 1919
Peace River, Alberta, Canada. Only child of
 Arthur Howard and Mary Mellor.
- MARTIN LIDBETTER
 MENNELL 2 wks. 25 7 1918
Mooncoin, Waterford. Son of Roger D. and
 Mary Mennell.
- FRITZ ROEL MERTTENS .. 20 25 5 1919
Rugby. Died in a fever Hospital in London.
 Son of Frederick and Margaret G. Merttens.

ISABELLA METFORD	.. 88	29 1	1918	<i>Dinas Powis, Cardiff.</i>
PHILIP JOHN MEYER	.. 31	16 10	1918	<i>York.</i> Died in Paris, working with the F.W.V.R. Son of Sebastian and Grace Meyer.
EDITH MIDGLEY	.. .. —	29 5	1919	<i>Nutley, Sussex.</i> Wife of Llewellyn Midgley.
MARTHA LILIAS MIDGLEY	.. 66	29 12	1918	<i>Torquay.</i> Wife of James Herbert Midgley.
ANN MIDWOOD	.. .. 70	11 7	1918	<i>Kingston, Surrey.</i> Widow of C. Midwood.
NELLIE MILLARD	.. .. 28	25 10	1918	<i>Hitchin.</i> Died at Sibford School.
WILLIAM THOMAS MILLARD	59	19 6	1919	Formerly of Hitchin. Died at St. Bartholomew's Hospital, London.
RUTH CHRISTEL MILLER	.. 49	3 12	1917	<i>Willesden.</i> Daughter of the late John Frederic and Rebecca Müller. (Name changed to Miller).
*WILLIAM FREDERICK MILLER	83	28 4	1918	<i>Winscombe, Som.</i> Formerly of Croydon. Only son of William Miller, the famous engraver of Edinburgh.
JAMES DAVID MILLS	.. 67	29 12	1917	<i>Penybont, Radnor.</i>
CHARLOTTE MILNE	.. 88	27 2	1919	<i>Enniscorthy.</i> Widow of George Augustus Milne.
JOHN MINCHIN	.. .. —	15 3	1918	<i>Auburn, U.S.A.</i> Son of the late William and Susan M. Minchin, of Hook Norton.

JOHN MINETT	..	..	72	21	6	1918	<i>Hawkesbury Upton, Gloucester.</i>
ARCHINA CROSBIE MITCHELL	27	25	10	1918			<i>Los Angeles, Cal., U.S.A.</i> Daughter of the late Robert and Margaret Mitchell, of Edinburgh.
MARY KATHLEEN MITCHELL	14	4	11	1918			<i>Old Colwyn.</i> Died at Ackworth School. Daughter of Thomas and Ellen Sophia Mitchell.
CHARLES MOORE	..	..	46	11	1	1919	<i>Erdington, Birmingham.</i> Died at York.
ELIZABETH MOORE	..	63	17	12	1917		<i>Ballina.</i> Wife of John M. Moore.
TIMOTHY MORRIS	..	..	86	7	9	1919	<i>Selly Oak, Birmingham.</i>
WILLIAM BELLERBY MORROD	20	12	3	1917			<i>York.</i> Died at Southampton.
HENRIETTA MORTIMORE	..	52	15	3	1919		<i>Altrincham.</i> Wife of William Mortimore.
JAMES MORTON	..	..	56	15	2	1919	<i>Bolton, Lancs.</i>
JULIA ANNA MORTON	..	79	22	10	1918		<i>Newry.</i> Widow of Thomas Morton.
ANNIE MOSES	..	..	37	13	5	1919	<i>Darlington.</i> Wife of George T. Moses.
MARY ELLEN MOSLEY	..	63	2	11	1918		<i>Sheffield.</i> Widow of George Herbert Mosley.
RAYMOND MOSS	..	..	2	21	2	1918	<i>Leeds.</i> Son of John William and Harriet Moss.
JAMES MUIRHEAD	..	..	80	27	4	1918	<i>Dunstable.</i>
HENRY MUNDY	..	..	76	11	8	1919	<i>Southport.</i>

DAVID HORATIO MURPHY ..	4	8	5	1918	<i>Hockley, Birmingham. Son of George and Eleanor Louise Murphy.</i>
ELIA JANE MURPHY ..	75	10	10	1918	<i>Clonmel. Widow of Benjamin Murphy. Drowned by the torpedoing of S.S. Leinster.</i>
JAMES MUSCHAMP ..	52	21	8	1917	<i>Barrabup, Western Australia.</i>
MALCOLM GORDON NAISH ..	44	22	6	1918	<i>Chiswick. Son of the late Louis Edmund and Sarah Ann Naish, of Bristol.</i>
JOSEPH NEAL ..	77	8	3	1918	<i>Leeds.</i>
GULIELMA NEAVE ..	40	11	7	1919	<i>Evesham, Sask., Canada. Wife of William Gundry Neave.</i>
MARY FELL NEAVE ..	—	10	7	1918	<i>Hull. Wife of Henry Charles Neave.</i>
EDWARD NEILD ..	76	18	5	1918	<i>Eccles, near Manchester.</i>
JOSIAH NEWMAN ..	52	17	2	1919	<i>Winscombe, Som.</i>
ALICE AMELIA NEWSOM ..	63	17	5	1919	<i>Hastings. Widow of W. Newsom.</i>
*JOHN CHARLES NEWSOM ..	80	24	1	1918	<i>Cork. An Elder.</i>
HENRY SCOTT NEWSOM ..	48	13	2	1919	<i>Blackrock, Co. Cork. Son of the late John Charles and Lucy Newsom.</i>
MARY ANN NICHOLLS ..	73	13	4	1918	<i>Sunderland. Widow of Richard Cass Nicholls.</i>
ANNE NICHOLSON ..	87	7	8	1918	<i>Bury St. Edmunds.</i>

EMILY NICHOLSON	78	18	10	1918	<i>Wendover, Bucks.</i> Wife of Henry Walker Nicholson.
FREDERICK NOAKES	22	20	7	1916	<i>Langside, Glasgow.</i> Son of Ellen and the late Henry Noakes. Killed in action in France.
ALICE NOWELL	55	17	6	1918	<i>York.</i> Wife of George Herbert Nowell.
MARGARET ELIZABETH O'BRIEN	23	3	11	1917	<i>Wallasey, Cheshire.</i> Daughter of Thomas Henry O'Brien.
THOMAS J. O'BRIEN	64	20	1	1919	<i>Bournville, Birmingham.</i>
ARTHUR JAMES OCKENDEN	11mos.25	3		1919	<i>Kingston, Surrey.</i> Son of Richard and Lucy Ockenden.
MATTHEW ODDIE	67	3	6	1919	<i>Manchester.</i>
AMY LOUISA OKEY	67	24	8	1918	<i>Brasted Chart, Kent.</i> Wife of Thomas Okey.
WAITER HENRY OLDFIELD	67	19	6	1919	<i>Torquay.</i>
HARRISON LUKE OLIVER ..	50	22	3	1918	<i>Stockton-on-Tees.</i>
MARY JANE OLIVER	76	22	3	1918	<i>Minehead, Som.</i> Daughter of the late Daniel and Ann Oliver, of St. Heliers', Jersey.
ERIC HENRY OLLEY	28	4	8	1916	<i>Bridgnorth, Launceston, Tasmania.</i> Died in France.
HENRY ROBERT OLLEY	63	5	8	1919	<i>Llangollen.</i> Died at Carmarthen.

- BERNARD OSBORN 23 18 11 1918
Sheffield. Died at Prince Albert, Sask., Canada,
 of wounds received in action, in November,
 1916.
- CHARLES ROBERT PAGE .. 68 31 5 1918
King's Cross, London.
- THOMAS PARKER 64 18 1 1919
Brighton.
- JOSEPH SAMUEL KNIGHT
 PARSEY 64 10 3 1918
Manningham, Bradford
- JANE PATTINSON 75 4 8 1918
Darlington. Widow of George Pattinson. An
 Elder.
- PHILIP PAYN 88 31 1 1918
Lachingdon, Essex.
- BENJAMIN PEACOCK .. 83 3 11 1917
Castleford.
- FLORENCE MABEL PEARSON 17mos. 22 2 1918
Norton-on-Tees. Daughter of Albert and
 Florence Pearson.
- CHRISTOPHER YORK PEASE 32 9 5 1918
Guisbrough, Yorks. Younger son of Sir
 Alfred E. Pease, Bart.
- JOSEPH HARRIS PECKOVER 62 4 10 1917
Wheatridge, Upton St. Leonards, Gloucester.
- MARY PEDLEY 71 9 7 1918
Thornaby-on-Tees. Widow of Thomas Pedley.
- EDWARD GEORGE PEET .. 78 27 11 1917
Burnham, Som. An Elder.
- GEORGE WENTWORTH PEET 14 3 6 1918
Dalkey, Co. Dublin. Son of William Went-
 worth and Constance C. Peet.

MARGARET HOYLAND PEET	89	14	7	1919	<i>Burnham, Som.</i>
WILLIAM ALLASON PEILE ..	65	8	2	1918	<i>Lorton, Cockermouth. An Elder.</i>
ELLEN PEIRSON	70	11	11	1918	<i>Dorking. Wife of Charles J. Peirson.</i>
JOSEPH ALLEN BAKER					
	PENMAN	4mos.10	4	1919	<i>St. Leonards-on-Sea. Son of Frank G. and E. Grace Penman.</i>
LUCY RICKMAN PENNY ..	89	21	5	1919	<i>Brighton. Widow of Robert Horne Penney.</i>
ANNIE PENROSE	46	19	3	1918	<i>Gardiner Street, near Hailsham, Sussex. Died at Hastings. Wife of Henry Walter Penrose.</i>
CAROLINE JANE PERROTT ..	73	21	4	1918	<i>Bath.</i>
ERNEST JOHN PEVERETT ..	36	24	6	1919	<i>Hampstead, London. Died from injuries received in a climbing accident at Modane, South France.</i>
MARY ANN PHILLIPS ..	76	12	1	1918	<i>Darlington. Widow of Thomas Phillips.</i>
GEORGE ARTHUR PICKARD ..	68	22	9	1919	<i>Hale, near Altrincham. Late of Mansfield. An Elder.</i>
MARY ANN PICKARD ..	55	4	4	1918	<i>Hawkshead, Ambleside. Daughter of the late Michael and Hannah Pickard.</i>
ALLEN GRIEVE PICKERING ..	42	18	11	1918	<i>Carrshield, West Allendale.</i>
EMILY PILLAR	65	11	3	1918	<i>Dublin.</i>

WILLIAM PILLAR 68	29	4	1919	<i>Dublin.</i>
EDWARD WAKEFIELD PIM.. 81	11	4	1919	<i>Belfast.</i>
JAMES ALGERNON PIRKIS .. 72	29	12	1917	<i>Hitchin. Late of Huntingdon.</i>
FRANCIS PLACE 74	24	9	1917	<i>Shildon</i>
ALBERT EDWARD PLAYTON 27	10	2	1919	<i>Luton.</i>
ALICE ELIZABETH POLLARD 81	22	9	1918	<i>Wingham, Canterbury.</i>
GEORGE POLLARD 84	25	3	1918	<i>North Norwich, Ontario, Canada.</i>
WILFRED WALTER POLLARD 19	5	7	1918	<i>Edgbaston, Birmingham. Died in hospital in London. Son of Walter H. and M. O. Pollard.</i>
WILLIAM POWELL 92	19	9	1918	<i>Croydon.</i>
WILLIAM FRANCIS PREECE.. 39	12	10	1917	<i>Leominster.</i>
WILLIAM PRESTIDGE .. 90	27	3	1918	<i>Bristol.</i>
LUKE ELLIS PRESTON .. 77	10	12	1916	<i>East Ardsley, Yorks.</i>
MARY PRESTON 69	29	7	1918	<i>Yealand Conyers, Carnforth. Widow of John G. Preston.</i>
CHARLES PRICE 77	18	12	1918	<i>Sunderland.</i>
*ALICE B. PRIESTMAN .. 65	4	2	1919	<i>Bradford. Wife of Henry Brady Priestman An Elder.</i>

- *ARTHUR PRIESTMAN .. 61 19 1 1918
Menston-in-Wharfedale.
- COLIN PRIESTMAN .. 26 8 8 1918
Edgbaston, Birmingham. Son of Walter and Marion Priestman. Killed in action in France.
- *HENRIETTA PRIESTMAN .. 90 19 11 1918
Thornton-le-Dale. Widow of John Priestman, late of Bradford.
- ROBERT WILSON PRIESTMAN 68 26 2 1918
Howbeck Farm, Hesket Newmarket, Cumberland.
- CLARA PRINCE .. 15 27 8 1918
Lancaster.
- HANNAH PRITCHARD .. 36 21 3 1918
Birmingham. Died at Castleton. Wife of Edmund Pritchard.
- MARY ANN PRITCHARD .. 60 17 3 1919
Erin, Pennsylvania, U.S.A. Wife of George Pitchard.
- ALICE PROCTER .. 75 12 3 1919
Clapham, Settle, Yorks.
- ELIZABETH PROCTOR .. 84 9 12 1917
West Hartlepool. Widow of Joseph Proctor.
- FLORENCE ISABEL PRUCE .. 34 20 2 1919
East Dulwich, London. Wife of Bertram Puce and daughter of John H. and E. Williams.
- AUBYN HARRISON
 PUMPHREY 26 23 10 1918
Stockton-on-Tees. Died in Paris, in service of the F.W.V.R.C. Son of T. Walter and Emily K. Pumphrey.
- EDWIN HAROLD PUMPHREY 42 10 4 1919
Whitburn, Sunderland, eldest son of Thomas Edwin and Mary A. Pumphrey.

- HUBERT PUMPHREY .. 37 26 4 1918
Sunderland. Killed in action in Flanders.
 Son of T. Edwin and Mary Anna Pumphrey.
- JESSIE KINNAIRD PURDY .. 62 21 12 1918
Rathgar, Co. Dublin. Wife of William J. Purdy.
- MARY ANN PURNELL .. 76 17 5 1919
Sunderland. Wife of Joseph Frederick Purnell.
- MARGUERITE QUERTIER .. 80 25 3 1919
Mataura. N.Z. Wife of Alfred Quertier.
- JOHN QUINTON 86 18 7 1919
Selly Oak, Birmingham.
- JOHN RANSOM 27 4 9 1919
Hitchin. Died at Etaples, France. Son of
 Francis and Priscilla Maud Ransom.
- ANNIE ELIZABETH
 RAWLINGS 49 19 9 1919
Chingford, Essex. Wife of Herbert Rawlings.
- AUGUSTE JACQUELINE
 RAYMOND 78 9 10 1917
Barnstaple. Died at Plymouth. Widow of
 Henry Douglas Jenner Raymond.
- WILLIAM RAYNOR .. 62 29 4 1919
Bourneville, Birmingham.
- ADA RECKITT 81 10 4 1918
Hull.
- EDMUND REYNOLDS .. 78 25 12 1918
London.
- LOUISE MAY REYNOLDS .. 45 15 4 1918
Long Sutton, Som. Died at Chalfont St
 Peters.
- RICHARD FREDERIC
 REYNOLDS 30 2 10 1918
Leeds. Son of the late Freshfield Reynolds.

WILLIAM REYNOLDS	.. 54	1 12	1918	<i>Street, Som. Died at Bristol.</i>
WILLIAM FARNISH REYNOLDS	35	16 11	1918	
EDMUND RICHARDS	.. 45	21 10	1918	<i>Clocolan, Orange River Colony, South Africa.</i>
ELIZABETH ELLEN				
	RICHARDS 35	21 10	1918	<i>Clocolan, O.R.C., South Africa. Wife of the</i>
				<i>above Edmund Richards.</i>
				<i>(Both died the same day from pneumonia,</i>
				<i>following influenza.)</i>
EPHRAIM RICHARDS	.. 67	12 5	1919	<i>Newport, Salop.</i>
CATHERINE RICHARDSON	.. 80	5 5	1919	
				<i>Newcastle-on-Tyne. Widow of David Richard-</i>
				<i>son.</i>
ESTHER MARIA RICHARDSON	75	30 12	1917	<i>Neath.</i>
RAYMOND DRIVER				
	RICHARDSON 20	26 4	1918	<i>Sunderland. Son of M. Anita and the late</i>
				<i>Stansfield Richardson. Killed in action in</i>
				<i>France.</i>
FRANCES ELIZABETH RIDGES	21	15 11	1918	<i>Friends' School, Lisburn. Daughter of John</i>
				<i>and Blanche O. Ridges.</i>
MANASSEH RIGBY	.. .. 74	10 12	1918	<i>Leeds.</i>
WALLIS FREDERICK BLAKE				
	RIVETTE 39	10 1	1918	<i>Clapton Common, London.</i>

- ANNIE ROBERTS 47 8 3 1919
Dublin. An Elder.
- ELIZABETH ROBERTS .. 53 10 3 1918
Milltown, Co. Dublin. Wife of Samuel Roberts.
- KATE AGNES ROBERTS .. 51 7 3 1919
Westbury-on-Trym, Bristol. Wife of Weston Roberts, and youngest daughter of the late George and Emma Barritt, of Croydon.
- ELIZABETH ROBINSON .. 26 23 1 1918
Woburn Sands, Beds.
- EMILY ROBINSON 70 4 12 1917
Saddlescombe, Hassocks, Sussex.
- FRANK ROBINSON 68 14 1 1919
Hurstpierpoint, Sussex.
- HAROLD ROBINSON .. 21 — 8 1918
 Son of Fred and Ada Robinson, of Leeds
 Killed in action in Flanders.
- VALENTINE CRISS
 ROBINSON 13mos.16 4 1918
Winnipeg, Canada. Son of Criss and Grace Irene Robinson.
- WHINFIELD ROBINSON .. 89 1 10 1918
Rudgeway, Gloucester.
- ISABELLA YOUNG ROBSON.. 59 31 7 1918
Shildon, Co. Durham. Died at Darlington. Wife of John Robson. A Minister.
- STEPHEN EDWARD ROBSON 65 12 7 1919
Sunderland.
- HENRY PATTINSON
 RODHAM 52 11 2 1918
Darlington. For seventeen years Caretaker of the Friends' Meeting House, Skinnergate, Darlington.

HELEN PORTER RODWELL..	3	29	7	1919	<i>Tungchwan, Szchwan, China.</i> Daughter of John Porter and Dorothy Rodwell, F.F.M.A.
JAMES HAROLD RODWELL..	16mos.12	7		1919	<i>Heaton Moor, Stockport.</i> Son of Charles P. and Ethel Hannah Rodwell.
LEONORA ROEBUCK ..	76	31	1	1918	<i>Stockport.</i>
REBECCA ROGERS	32	21	5	1918	<i>Bessbrook, Co. Armagh.</i> Daughter of John and Mary Rogers.
FRANK ROPER	78	21	10	1918	<i>Street, Som.</i>
GRACE MABEL ROUTH ..	29	22	6	1918	<i>Middlesbrough.</i> Daughter of George Routh.
ADA ROWLANDS	32	24	7	1919	<i>Bristol.</i> Wife of Alfred Rowlands.
*FRANCIS HENRY ROWNTREE	49	22	2	1918	<i>York.</i>
LAWRENCE EDMOND					
	ROWNTREE	22	25	11	1917
	<i>Low Hall, Scalby.</i>				Only son of Constance M. and the late John Wilhelm Rowntree. Killed in Flanders.
NORAH ENSOR ROWNTREE..	38	16	5	1918	<i>Padley Wood, Grindleford, Sheffield.</i> Wife of Herbert Rowntree.
HENRY C. RUSSELL ..	87	13	2	1919	<i>Philadelphia, U.S.A.</i>
*JAMES WILLIAM RYAN ..	42	4	10	1918	Drowned by the torpedoing of the s.s. <i>Hirano Maru</i> off the South Coast of Ireland. F.F.M.A. Missionary in Madagascar.

ADA FREEMAN SALTER	.. 54	27 11	1917	
<i>Verwood, Dorset. Wife of John Henry Salter, D.Sc.</i>				
HENRY MARRIAGE SANDERS	74	5 6	1918	
<i>North Shields.</i>				
ARTHUR SAUNDERS	.. 88	27 11	1917	
<i>Whittier, California, U.S.A.</i>				
JESSIE SAUNDERS	.. —	26 9	1919	
<i>Sunderland. Widow of Robert Bruce Saunders.</i>				
ELIZABETH ANN SCOTT	.. 82	9 12	1918	
<i>South Shields.</i>				
CHARLOTTE SEED	.. .. 69	21 9	1918	
<i>Cleckheaton, Yorks. Wife of Joseph Seed.</i>				
MARY SEEL	.. .. 38	20 6	1919	
<i>Leeds. Daughter of William Robert and Ellen Seel.</i>				
CHARLES ALBERT SENIOR	.. 2	5 4	1918	
<i>Leeds. Son of Charles Albert and Ann Elizabeth Senior.</i>				
JOHN HERFORD VIVIAN				
	SESSIONS	26	— 9 —	
Died in France from wounds received in action.				
Son of the late Arthur Sessions.				
JOHN SEYMOUR	.. .. 37	4 9	1918	
<i>Ferryhill, Co. Durham. Killed in action in France.</i>				
AGNES ELIZABETH SHAEN	.. 62	23 9	1918	
<i>Binfield, Wokingham.</i>				
ALICE SHARPE	.. .. 86	3 10	1918	
<i>Grimsby.</i>				
ELLEN SHELDON	.. .. 31	17 7	1918	
<i>York.</i>				

CHARLES SHEPPARD	..	19	11	10	1918	<i>Leeds.</i> Killed in action.
HAROLD RICHARD SHEWELL	60	25	6	1918	<i>Opelonsas, Louisiana, U.S.A.</i> Son of the late Richard and Sophia Constance Shewell, of Colwyn Bay.	
HENRY SHEWELL	.. .. 85	15	5	1918	<i>Liverpool.</i> Son of the late Joseph Shewell, of Colchester.
ELIZA SHIELD	.. .. 70	29	4	1918	<i>Redland, Bristol.</i>
ELIZABETH SIBSON	.. 78	10	3	1919	<i>Norton-on-Tees.</i> Widow of Daniel Sibson.	
FRANCIS SIKES	.. .. 82	26	1	1919	<i>Queenstown, Co. Cork.</i>
JAMES SILCOCK	.. .. 87	26	3	1918	<i>Lisburn.</i>
JOAN LETITIA SIM	.. 10½ms.	13	3	1919	<i>Winchester.</i> Only child of Alexander and Louie Sim.	
*ALFRED SIMPSON	.. .. 79	26	1	1919	<i>Altrincham, Cheshire.</i>
EDGAR SIMPSON	.. 32	13	11	1918	<i>Devizes.</i> Son of Edward and Lucy Simpson. Died in hospital in Dieppe, as a result of a motor accident.	
JAMES SIMPSON	.. .. 82	9	3	1919	<i>Darlington.</i>
JONH HENRY SIMPSON	.. 61	17	9	1918	<i>Cambridge.</i> Died at a Nursing Home in Hampstead. Son of the late John Simpson, of Ackworth.	

HENRIETTA ELIZABETH

SINTON 48 29 1 1917
Ballymena, Co. Antrim. Died at Grange,
 Co. Tyrone. Daughter of Samuel and Elizabeth
 Sinton.

WILLIAM WALPOLE SINTON 41 4 9 1915
Winnipeg, Canada.

HUBERT JOSEPH SKELTON.. 18 30 12 1918
Dublin. Son of Johnston and Sarah J.
 Skelton.

BERTHA DELL SMEAL .. 72 14 3 1919
Wandsworth Common. Widow of John Smeal.

ALICE ELVERSON SMITH .. 56 12 9 1918
Wandsworth. Drowned by the torpedoing
 of the s.s. *Galway Castle.*

BEATRICE COLLINSON

SMITH 48 20 6 1918
Mount Barker, South Australia. Wife of John
 Edgar Smith, and niece of Frederick Andrews,
 of Ackworth.

EMILY SMITH 66 — 7 1919
Doncaster. Wife of Edward Smith.

FREDERICK SMITH .. 78 5 6 1919
Croydon.

GEORGE FRANCIS SMITH .. 55 4 5 1919
Southport.

JAMES ALBRIGHT SMITH .. 68 13 3 1919
New Malden, Surrey. Formerly of Croydon.

MARTHA SMITH 76 20 10 1918
Leeds. Widow of Joseph Smith.

MARY MARGARET SMITH .. 37 7 2 1918
Armley, Leeds. Died at Lancaster. Wife of
 Thomas Smith.

- STEWART WILLIAM STANLEY 27 5 5 1918
Prince Albert, Sask., Canada. Killed in action
in France.
- NANCY NEILD STANSFIELD 2½ 25 1 1919
Montreal, Canada. Daughter of Alfred and
Ethel Ernestine Stansfield.
- JOHN STEEVENS 82 26 11 1918
Craigleith, Melksham.
- MATILDA STEEVENS .. 81 9 12 1917
Craigleith, Melksham. Wife of John Steevens.
- JOSEPH THOMPSON
STEPHENS 78 26 2 1919
Bridport.
- ANN STEPHENSON 69 5 2 1919
York: Wife of James Stephenson.
- ERNEST COOPER A.
STEPHENSON 19 21 3 1918
Yeadon, near Leeds. Formerly of Reigate,
Surrey. Son of Ernest and Mabel Stephenson.
Died in France.
- ANNIE ELIZABETH
STEVENSON 79 9 4 1919
Darlington. Widow of John Stevenson.
- JOSEPH HAROLD STEVENS.. 1½ 15 10 1918
New Westminster, B.C., Canada. Son of
Joseph and Winifred M. Stevens.
- *LOUISA STEWART 99½ 1 4 1918
Winchmore Hill, London.
- BEATRICE NELLIE
STOCKDALE 26 30 12 1918
Leeds. Daughter of Samuel and Alberta R.
Stockdale.

NEWMAN HALFORD

STRANGE 2 26 2 1919
Berwick, Sussex. Died at Bournemouth.
 Son of E. Halford and Hilda B. Strange.

CATHARINE STURGE .. 90 2 1 1918
Bristol.

LUCY STURGE 26 7 4 1919
Petersfield, Hants. Wife of Paul Dudley
 Sturge.

ROBERT YOUNG STURGE .. 93 19 9 1918
Bath.

WILLIAM ALLEN STURGE .. 68 27 3 1919
Mildenhall, Suffolk.

ANNA CHRISTINA

SUTHERLAND 50 12 11 1917
W. Ealing, London. Died at York. Wife of
 Dr. Donald George Sutherland.

CLEMENT CARLYLE SUTTON 4 21 11 1918
Paisley. Elder son of Clement S. and Lizzie
 G. Sutton.

ISABELLA SWAIN 75 20 5 1919
New Orchard, Moira, Co. Down. Wife of
 James Swain. An Elder.

JOHN D. SWINBORN .. 26 26 4 1918
Sheffield. Only son of Thomas and Emma
 Swinborn. Killed in action in France.

LANCELOT TANGYE .. 32 3 8 1918
Knowle, Birmingham. Son of the late Edward
 Tangye.

JOHN TANKARD 68 30 9 1919
Bradford

- GEORGE HERBERT TANNER 6 4 3 1919
Stoke Bishop, Bristol. Son of Herbert G.
 and Agatha M. Tanner.
- JOHN TANNER 49 20 5 1918
Tauranga, Auckland, N.Z. Died in hospital
 as result of a motor accident.
- *MARY ANN TANNER .. 88 10 4 1919
Bristol.
- ESAU TARVER 75 15 8 1919
Sibford Ferris.
- *ELLEN TAYLOR 102 30 7 1918
Isleworth, Middlesex. Formerly of Tottenham.
- MARY TAYLOR 69 22 9 1918
Moseley, Birmingham.
- SOPHIA TAYLOR 77 17 12 1918
Bristol.
- WILLIAM E. WALLIS
 TERRELL 28 28 11 1918
Reading. Son of Charles D. and A. Mabel
 Terrell. Died at Dar-es-Salaam, East
 Africa.
- WILLIAM TERRY 85 17 6 1918
Bournville, Birmingham. Mission worker.
- *HENRIETTA MARTHA
 THOMAS 40 4 8 1919
London. Daughter of Anna Braithwaite and
 the late Dr. Richard H. Thomas, of Baltimore,
 U.S.A.
- AGNES ANN THOMPSON .. 80 21 11 1917
Gainsborough, Lincs.
- ELIZA THOMPSON 67 14 3 1918
Bessbrook, Co. Armagh. Widow of Edward
 Thompson.

HENRY WOOLCOTT

THOMPSON	71	5	5	1919
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Winscombe, Som.

JAMES GAUNT THOMPSON ..	75	19	7	1919
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Weston-super-Mare. Formerly of Rawdon, near Leeds.

JANE DOROTHEA

THOMPSON	33	12	2	1919
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Dunedin, N.Z. Daughter of Jane S. and the late Prof. Silvanus P. Thompson, F.R.S.

JOSEPH SMITHSON

THOMPSON	76	24	8	1918
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Wexford. An Elder.

LILY THOMPSON	58	27	9	1919
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Darlington. Wife of Joseph Thompson.

SUSAN BOXWELL THOMPSON	86	30	4	1919
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Rathgar. Co. Dublin. Wife of Henry Thompson.

WILLIAM THOMPSON ..	66	12	2	1919
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Dublin.

WILLIAM THOMPSON ..	80	23	11	1918
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New Bedford, Mass., U.S.A. Formerly of Dublin. A Minister.

CHARLES WATT THOMSON ..	82	28	2	1919
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Edinburgh. A Minister.

*JANE THORNTON	67	18	11	1918
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Gardiner Street, near Hailsham, Sussex. Widow of Alfred Thornton.

*J. HERBERT THORP, M.B. ..	63	13	3	1919
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Derwent Haven, Berriedale, Tasmania. Formerly of Liverpool.

JOHN TOLERTON	63	9	1	1919
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Mullagheartin, Co. Antrim.

CHARLES HENRY TOOTILL ..	82	25	6	1918	<i>Manchester.</i>
EMMA TOOTILL	76	21	11	1918	<i>Manchester. Widow of above Charles H. Tootill.</i>
ELIZABETH TOWNSON ..	74	25	2	1918	<i>Bentham near Lancaster. Widow of John Townson.</i>
RONALD THORNHILL					
	TRACEY	15mos.	10	5	1918
	<i>Harrow, Middlesex.</i>	Son of Sydney Thornhill and Doris Tracey.			
ELIZA ANN TRIMMER ..	93	13	6	1918	<i>Dorking.</i>
CHARLES NORMAN TURNER-					
	FARLEY	40	6	9	1917
	<i>Knaresdale, near Carlisle.</i>				
ALICE MARY TWEEDIE ..	67	26	3	1919	<i>Southfields, London, S.W. Wife of George R. Tweedie.</i>
FREDERICK WILLIAM TYLER	65	4	9	1919	<i>Hastings.</i>
WILLIAM BURNETT TYLOR..	53	4	9	1918	<i>Stamford Hill, London.</i>
CAROLINE VEALE	87	22	11	1917	<i>St. Austell. Widow of Andrew H. Veale. An Elder.</i>
GEORGE EDWIN					
	WADDINGTON	—	6	2	1918
	<i>Bradford.</i>				
JANE WADDLETON ..	73	20	11	1917	<i>Croft, near Darlington. Widow of John H. Waddleton.</i>

ANNIE JOSEPHINE WALKER	44	7	3	1918	<i>Aspley Guise, Beds.</i>
ELLEN WALKER	77	22	8	1919	<i>Huddersfield. Widow of Thomas Walker.</i>
EMMA WALKER	90	19	2	1919	<i>Ilford, Essex. Died at Romford.</i>
GEORGE SHARPLES WALKER	33	7	12	1918	<i>Boston, Lincs.</i>
JOHN DAWSON WALKER ..	59	20	4	1918	<i>Harrington, Cumberland.</i>
RHODA WALKER	63	17	8	1918	<i>Pontefract. Widow of Robert Walker.</i>
ROBERT WALKER	85	18	4	1918	<i>York.</i>
STEPHEN WALKER	25	14	5	1918	<i>Saffron Walden. Son of John Edward and Anna Phillis Walker. Killed whilst flying at the Duxford Aerodrome, Cambridge.</i>
THOMAS HUTCHINSON					
WALLER	73	13	3	1918	<i>Edgbaston, Birmingham. A Minister.</i>
*ANTONY WALLIS	40	28	8	1919	<i>Penrith. Son of Henry Marriage and the late Sarah Elizabeth Wallis, of Reading.</i>
HANNAH SOPHIA WALLIS ..	62	17	11	1918	<i>Crow Hill, Mansfield. Wife of Isaac Henry Wallis.</i>
MARION F. L. WALLIS ..	28	21	11	1917	<i>Hawick. Wife of Isaac Grey Wallis.</i>
MARTHA ANN WALLIS ..	79	17	8	1919	<i>Newton, near Kettering. Died at Northampton. Widow of Frederic Wallis.</i>

- *MARY ANN WALLIS .. 70 11 4 1918
Purley, Surrey. A Minister.
- NEVILL HAMPTON WALLIS .. 26 25 5 1918
Brighton. Died on military service in France.
 Son of Edwin Arthur and Mabel H. Wallis.
- RALPH BURLEY WALLIS .. 18 25 11 1918
Kettering. Son of Robert Burley and Ellen
 Grace Wallis.
- ELIZABETH ALICE WALLS .. 43 19 8 1919
Liverpool. Wife of Lambert Walls.
- ISAAC WALLS 5wks. 15 10 1919
Liverpool.
- SAMUEL WALLS 1 mo. 9 10 1919
Liverpool. (The two above were twin sons
 of Lambert and the late Elizabeth Alice
 Walls.)
- MARY WALLS 58 15 7 1918
Liverpool. Widow of Joseph Walls.
- *ELIJAH WALMSLEY .. 67 10 9 1919
Stafford. An Elder.
- DEBORAH SOPHIA WALPOLE 80 16 3 1918
Toowoomba, Queensland. Widow of Henry
 Walpole.
- GEORGE WALPOLE .. 30 5 7 1918
 Died at a casualty clearing station in France.
 Only son of William Walpole, late of Kylebeg,
 Borris-in-Ossory, Queen's Co.
- MARY WALTON 77 13 2 1919
Maida Vale, London. Widow of Thomas
 Walton, formerly of Oliver's Mount School,
 Scarborough.
- WILLIAM RAYNOR WALTON 74 20 5 1918
Wakefield.

ELLEN WATSON	..	..	91	31	8	1918	<i>Boscombe, Bournemouth.</i> For thirteen years housekeeper at Ackworth School.
JOHN WILLIAM WATSON	..	88	11	1		1919	<i>Norton-on-Tees.</i> An Elder. Said to have been the first scholar to enter Ayton School.
RICHARD WATSON	..	85	11	8		1919	<i>Norton-on-Tees.</i>
THOMAS CARRICK WATSON		78	27	4		1918	<i>Heversham, Milnthorpe.</i>
TOM WATSON	..	..	72	3	1	1918	<i>Rawdon.</i>
LUCY WATTS	..	..	81	15	7	1919	<i>Birmingham.</i> Died at York.
EMILY WEBB	..	..	79	14	4	1919	<i>Rathgar, Co. Dublin.</i>
LYDIA MARIA WEBB	..	76	10	10		1918	<i>Rotherfield, Sussex.</i> Drowned by sinking of the s.s. <i>Leinster</i> in St. George's Channel.
WILLIAM WEBSTER	..	73	27	6		1918	<i>Morley, near Leeds.</i>
MARGARET WELLS	..	80	31	12		1917	<i>Kettering.</i> Widow of Alfred Wells.
WILLIAM LEVITT WELLS	..	65	15	4		1918	<i>Latrobe, Tasmania.</i>
WILLIAM ROBERT WELLS	..	77	9	3		1919	<i>Vigo, Northampton.</i>
ROBERT HENRY WEST	..	45	15	4		1919	<i>Lichfield, Putaruru, Auckland, N.Z.</i>
SARAH ANN WEST	..	86	10	11		1917	<i>Grange-over-Sands.</i> Widow of Edward West. A Minister.

ARTHUR WESTBURY	.. 74	16	7	1919
<i>Leytonstone, Essex.</i>				
ELIZA WESTLAKE ..	.. 88	1	7	1918
<i>Southampton.</i>				
ELIZA WESTON ..	.. 70	4	1	1919
<i>Wraxhill, Som. Late of Street.</i>				
ERNEST ALBERT WHITE ..	66	29	6	1919
<i>Waterford. Died in Dublin. An Elder.</i>				
HANNAH FENNELL WHITE	68	28	9	1919
<i>Waterford. A Minister.</i>				
ISABEL WHITE ..	.. 70	5	4	1919
<i>Eastbourne. Late of Tramore and Waterford.</i>				
MARY WHITE ..	.. —	26	12	1917
<i>Clapton, London.</i>				
THOMAS WHITE ..	.. 82	20	2	1919
<i>Selly Oak, Birmingham.</i>				
SARAH JANE WHITFIELD ..	78	13	9	1919
<i>Cootehill, Co. Cavan. Wife of John Whitfield.</i>				
*WILLIS NORTON WHITNEY,				
	M.D. 63	26	10	1918
<i>Banbury. Late of Tokyo, Japan.</i>				
JOHN WHITTLE ..	.. 83	3	2	1918
<i>Folkestone, Kent.</i>				
ELIZABETH ANN WHITWORTH	80	27	12	1917
<i>Bristol.</i>				
FREDERICK WICKENDEN ..	26	20	11	1918
<i>York. Died at Bristol.</i>				
WRIGHT WIDDOWSON ..	75	2	9	1918
<i>Stockport.</i>				
THOMAS WIGHAM ..	.. 77	22	12	1917
<i>Low Ramshaw, Coanwood, Carlisle.</i>				

CHARLOTTE JANE	WILLIAMS 75	2	12	1917
<i>Bristol.</i>				
EDWARD AUSTRAL	WILLIAMS .. 79	26	4	1918
<i>Weston-super-Mare.</i>				
EDWIN ARTHUR WILLIAMS	78	9	3	1918
<i>West Ealing, London.</i>	An Elder.			
FRANCIS WILLIAMS	.. 77	27	4	1918
<i>Birmingham.</i>				
JAMES WILLIAMS ..	.. 73	27	1	1919
<i>Purley, Surrey.</i>				
MARY ANN WILLIAMS	.. 81	21	4	1918
<i>Cardiff.</i>	Widow of Henry Williams.			
PHILIP WILLIAMS ..	.. 67	17	4	1919
<i>Sunderland.</i>	Died suddenly whilst on holiday in Scotland.			
WILLIAM WILLIAMS	.. 67	23	11	1919
<i>Knighton, Radnor.</i>				
JONATHAN WILLIAMSON	.. 74	27	4	1918
<i>Wigton.</i>				
STANLEY NORMAN	WILLIAMSON 1wk.	6	11	1918
<i>Waverton, Wigton.</i>	Son of William and Elizabeth Williamson.			
ARTHUR WILLMORE	.. 82	22	3	1919
<i>Falmouth.</i>	An Elder.			
ALFRED WADE WILLMOTT	.. 45	31	1	1918
<i>Hastings.</i>	Eldest son of the late Walter Wade Willmott, of Darlington.			
CHARLES MILNES WILLMOTT	54	7	8	1918
<i>Kingston-on-Thames.</i>				

MARGARET EMMA

WILLMOTT 86 31 5 1918
Acock's Green, Birmingham. Widow of Charles Willmott.

EMILIE DOROTHY WILLSON 51 10 10 1918
Leeds. Died at York.

HANNAH WILLSON .. 89 7 7 1918
Leeds.

KAROLINE WILLSON .. 35 31 10 1918
Upton Park, London. Wife of George Willson.

ARTHUR FRANK WILSON .. 19 27 8 1918
Banbury. Died in hospital in France. Son of Frank and Emma Wilson.

ARTHUR HENRY WILSON .. 39 1 2 1919
Kendal. Only son of Anthony and the late Sarah Maria Wilson.

FREDERICK WILLIAM

WILSON 72 23 7 1918
Melbourne, Australia. Eldest son of the late William and Sarah Wilson, of Newcastle-on-Tyne.

HANNAH WILSON 83 18 4 1918
Barbon, Kirkby Lonsdale. Widow of Thomas Silk Wilson.

ISABELLA CLARK WILSON .. 70 22 4 1918
Ardrossan. Wife of David Wilson.

JOHN WILSON 69 15 2 1917
Walthamstow, Essex.

MARGARET JANE WILSON .. 44 14 3 1919
Darlington. Daughter of Christopher and Mary H. Wilson.

- SARAH MARIA WILSON .. 68 29 3 1918
Kendal. Wife of Anthony William Wilson,
 and eldest daughter of the late Wilson Armistead, of Leeds.
- ALBERT WINTER 78 13 3 1918
Chelmsford.
- THOMAS ROY WINTER .. 25 1 11 1917
Landport, Portsmouth. Died at the military hospital, Haxby Road, York, serving with the F.A.U.
- SAMUEL WINTERTON .. 63 31 5 1918
Horsforth, near Leeds.
- ALICE WOOD — — — 1919
 Died in Russia, probably near Moscow.
- ANNIE MARIA WOOD .. 29 9 7 1918
Chalfont St. Peter, Bucks. Wife of Hubert Wood.
- ELLEN MARIA WOOD .. 57 30 11 1918
Chalfont St. Peter, Bucks. Died at Guildford. Daughter of the late Alfred and Elizabeth Wood, of Holmfirth.
- GEORGE HENRY WOOD .. 39 18 2 1918
Newport, Isle of Wight.
- JAMES HERBERT WOOD .. 52 12 5 1918
Santiago, Chili. Died at Washington. Son of the late James Wood, of Colwyn Bay.
- JOHN WILLIAM WOOD .. — 14 11 1918
Harrogate. Eldest son of the late John and Catherine Wood, of Sheffield.
- MAY WOOD 25 30 11 1918
Leeds. Wife of George Wood.

MORRIS WOOD	74	5	11	1917	<i>Dunstable.</i> Died in a nursing home in London. Late of Bournemouth.
WILLIAM WOOD	90	14	6	1918	<i>Brighton.</i>
WILLIAM WOODCOCK ..	87	22	9	1918	<i>Cleckheaton, Yorks.</i>
ALEXANDER BENSON					
WOODHEAD	13	30	6	1918	<i>Manchester.</i> Died suddenly at school. Son of Benson Tatham and Violet Woodhead.
MARY ANN WOODHEAD ..	78	13	8	1918	<i>Netherthong, Huddersfield.</i> Widow of John Woodhead.
WILLIAM JOHN WOODHOUSE	77	10	3	1918	<i>Limerick.</i>
MARY JANE WOODS ..	52	17	11	1918	<i>Old Hunstanton, Norfolk.</i> Wife of Josiah Woods.
WILLIAM WOODS	84	21	8	1918	<i>Wallasey, Cheshire.</i>
HENRY WORMALD ..	76	25	5	1919	<i>Leeds.</i>
WILLIAM INDOE WORNER ..	34	23	3	1918	<i>Somerton, Som.</i> Died in France.
ELIZABETH WORSDELL ..	68	24	5	1918	<i>Kendal.</i> Wife of Edwin Worsdell.
MARY ANN WORSDELL ..	73	4	4	1918	<i>Arnside.</i> Widow of Thomas W. Worsdell.
FLORENCE WORTLEY ..	45	11	12	1918	<i>Lewes.</i> Wife of Herbert Edward Wortley.
HERBERT EDWARD WORTLEY	55	9	4	1919	<i>Lewes.</i> Died at Hellingly, Sussex.

OBITUARY

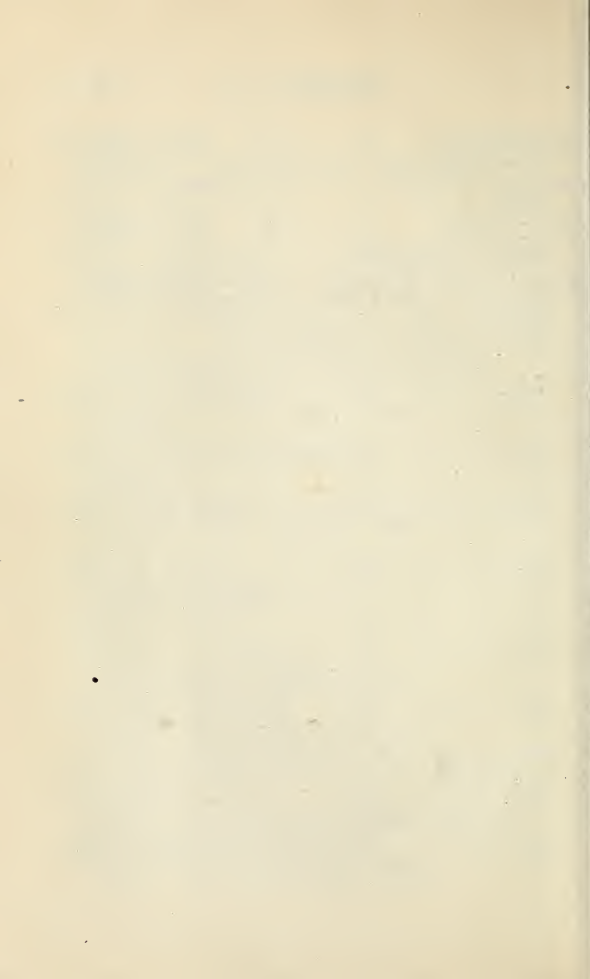
69

JANE WRAY 83 20 2 1918
Huddersfield.

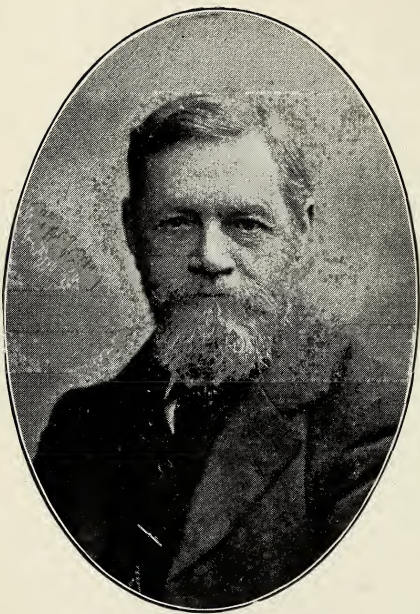
ANTHONY WRIGHT	.. 75	15	4	1918
<i>Belfast.</i>				

JOHN WRIGHT	..	..	86	10	3	1919
<i>Reddish, Stockport.</i>						

JOHN GRATTAN WRIGHT .. 54 9 3 1919
Reddish, Stockport. Son of the above John
 Wright.







JOSEPH GUNDRY ALEXANDER.

MEMOIRS.

JOSEPH GUNDRY ALEXANDER.

JOSEPH GUNDRY ALEXANDER was the youngest son and fifth child of Samuel and Sarah (Gundry) Alexander, and was born at Bath on April 20th, 1848. His father's family came from Kent and, so far as is known, had no connection with the other well-known Friends' families of Alexander from Suffolk and from Ireland. The Gundry family lived at Calne, in Wiltshire. On both sides the families had been consistent Friends for several generations. Joseph's mother was an acknowledged minister, his father also spoke in the ministry. Joseph was a thoughtful, studious boy, fonder of reading than play. He was early acquainted with death, losing his mother when he was twelve; both his sisters and one brother died a few years earlier. His mother's earnest desires for the highest good of her children and the thought of his little sister in heaven were helpful to him throughout his life. He went to Frederick Taylor's school at Brighton, and afterwards to Till Adam Smith's at Weston-super-Mare, leaving school when he was fifteen, and entering his father's ironmongery business at Leominster, where the family resided from 1855.

His evenings were mostly spent in reading and study and by degrees he helped in Band of Hope and other useful work in the town. From private memoranda it is evident that his great desire was to be obedient to the dictates of God's Spirit and to overcome his besetting sins and failings, and to surrender himself wholly to the service of his Lord and Master.

In 1868 he was much interested in the General Election and made his first speech in public on the Education question at a Liberal meeting in the Leominster Corn Exchange: he wrote: "I did not offer to speak until I had a clear feeling that it was my religious duty to do so, and this consideration helped me when on the platform to be calm and collected." He was much complimented on the speech afterwards.

In 1870 Joseph G. Alexander left business to study law, reading with the late Joseph Bevan Braithwaite in Lincoln's Inn. Four years later he was called to the Bar and, though he never had much practice, his legal knowledge was afterwards of much use in Anti-Slavery and International Law Association work, and when he was a County Magistrate in Kent in later life. Whilst studying in London he resided for some months at different times with his three maiden aunts at Reigate (two of whom lived to be respectively 103 and almost 101). There he made the acquaintance of Joseph Crosfield's

family, and ten years later married Josephine, the eldest daughter.

Whilst at school at Brighton Joseph received much kindness from the widow of Dr. Morrison, one of the earliest Protestant missionaries to China, and the seed was sown of his life-long interest in and work for the good of the Chinese people, especially in the matter of bringing to an end the Indo-Chinese Opium Trade, for which he continued his efforts, including two journeys to China and the honorary editorship for over twenty-five years of the little magazine, "The Friend of China," with unflagging determination and hopefulness until the victory for righteousness was accomplished and the harmful traffic ended.

In 1906-7 he travelled round the world as a minister of the Gospel and in the causes of peace and anti-opium. After work in India, Ceylon and Singapore, he spent six months in China, journeying up the Yangtse to the great western province of Szchwan, where he brought messages of loving cheer to the five mission stations of Friends, and delivered the Gospel message to large companies of Chinese. The return route was by way of Japan and America. He also visited Friends in Norway and Denmark, and formed friendships in all these countries.

His interest in France and the French people also began at an early age, through meeting with

Christine Alsop (from Congénies in the South of France). He wrote in his diary in 1871 of a favoured week-day meeting when, during an hour of solemn silence a sight was given him of "service to be performed for my blessed Lord and Master, it being my conviction that it will some day be my place to go to China, and that at the close of next year I shall have to go to France."

In 1872 Joseph went to Paris to study law at the Sorbonne; he was soon introduced to Justine Dalencourt and made his French home with her sister, Alexandrine de Pradel, who received a few boarders and gave him French lessons. Although Madame de Pradel never left the Roman Catholic Church, she died in humble dependence on her Saviour and with no wish for the intervention of a priest, which her sister believes was mainly owing to Joseph's faithfulness to divine leading and to his influence. He soon began to help in the McCall mission, established just after the Franco-German war, and attended the evening meetings for bringing the Gospel to the working classes in Paris. A present from an uncle for a holiday was spent in visiting all the Y.M.C.A. stations in France and Belgium. He gained a good knowledge of the French language and was well known and much appreciated amongst pastors and people; probably few Englishmen have had a more complete and sympathetic understanding of the conditions of

French protestantism. Joseph paid many visits to the few Friends in France, as well as to various Protestant centres, the last being in 1915, when he also paid a third visit to the Vaudois Valley. The Friends' Brittany Mission had in him a much-valued friend and counsellor and so had the work amongst ex-priests.

Joseph G. and Josephine Alexander spent the first fifteen years of their married life at Croydon, where their four sons were born, and in 1896 removed to Tunbridge Wells. Joseph's ministry was helpfully exercised in both meetings and as time went on there was evidence of increasing depth as well as breadth in his realisation and expression of Truth. He was acknowledged as a Minister in 1897. He was a diligent attender of meetings both for Worship and Discipline, and a useful member of the F.F.M.A. Board, and of the Field Committees of China, Madagascar and Pemba. His colleagues in Anti-Slavery and International Law work as well as on Peace and Missionary Committees, testify to the thorough grasp he had of the subjects before him, through patient, industrious study : as well as to his courtesy and conciliatory manner and wisdom in the face of differences of opinion.

As was the case with very many, the war came as a grievous blow and added to the strain of Joseph's life, but he maintained throughout a

strong belief in the love and power of God and a certainty that good and truth would eventually triumph over evil.

The cause of Peace and International Brotherhood was a part of his very life, and he worked for it with steadfast courage and unfailing hope, the mainspring of all his activities being love to his Saviour and to his fellow-men, and earnest longing for the advancement of the Kingdom of God. He looked forward to the joy of the untrammelled service of the fuller life beyond, on which we believe he has now entered. He passed away (after an illness of six weeks) on February 26th, 1918, aged nearly seventy.

HENRY JOHN ALLEN.

HENRY JOHN ALLEN, who passed away on May 31st, 1918, in his eightieth year, was well-known and highly esteemed, not only by Friends belonging to Dublin Yearly Meeting, but also by many in England.

He was the youngest son of Henry and Eleanor Allen (*née* Wright), of Ballytore, Co. Kildare, and was born on November 30th, 1838. Eleanor Allen died in 1850, and Ellen, the eldest surviving daughter, did much to fill her place. From early childhood, H. J. Allen gave promise of good mental abilities. His educational opportunities were not extensive, but throughout his life he continued his education by a wide range of

reading. At the age of thirteen he went to the school conducted by the late Henry Luscombe, at Derrycappagh, Mountmellick. In his sixteenth year he removed to Dublin, where his sister Ellen and an elder brother were living, and entered the business of his uncle, Richard Allen, of which he ultimately became the proprietor. The business was carried on until the premises were destroyed by the great Sackville Street fire during the Sinn Fein Rebellion of 1916.

When a young man he travelled much on the Continent, and to this may be ascribed his extensive knowledge of France and her people. His sympathy with the misery inflicted on the non-combatant inhabitants owing to the war of 1870 led to his being one of the first Friends to volunteer to go out to distribute relief. He was for some weeks engaged in this work with William Jones, Thomas Whitwell, Robert Spence Watson, William Pumphrey, and others. After a while H. J. Allen and Daniel Hack contracted small-pox, and William Pumphrey, with great devotion, nursed H. J. Allen night and day until his sister Ellen, accompanied by her uncle, Richard Allen, came from Dublin. Unfortunately, Ellen Allen also took small-pox, and in spite of the devoted care of Elizabeth A. Barclay and French Sisters of Charity, she succumbed to the disease and was buried at Metz. Richard Allen at the same time was affected with a severe attack of erysipelas,

and it was some weeks before H. J. Allen and his uncle sufficiently recovered to be able to travel home. In the autumn of 1871, H. J. Allen was married to Agnes, daughter of John and Margaret Marriage, of Chelmsford. The first twenty years of their happy married life were spent at Ferndene, Blackrock, where all their eight children were born. In 1904 his wife died ; but he was greatly helped and sustained through the succeeding years by the loving care and companionship of his children. For the last few years of his life his home was at Montrose, Monkstown.

Henry J. Allen had a great love of flowers and took a keen enjoyment in his garden, and was well acquainted with the habits and botanical names of most plants. Life to him was full of many and varied interests, and he kept in touch with the chief topics of the day in politics, literature, science and theology. He was deeply interested in social questions, and Temperance, Peace, and Workhouse Reform specially claimed his attention. When the Irish Association for the Prevention of Intemperance was formed in the year 1878, he was one of the first members of the Executive Committee, and served it later also in the capacity of Chairman of the Committee, Hon. Secretary and Vice-President. He was a leading member of the Dublin Friends' Institute, and was for many years a frequent contributor to its lectures and discussions. Much interested

in education, he was a member of the Mountmellick School Committee, from 1884 to 1917, and acted as Hon. Secretary for twenty-two years.

He felt strongly the need for the young men and women in the Society being thoroughly acquainted, not only with Quaker doctrine, but also with the history of the early Friends, and for several winters he held classes before the meetings for worship on Sunday mornings on these subjects. These classes were greatly appreciated by those who attended them. He kept in touch with the trend of modern thought and investigation and fearlessly faced the questions raised by the higher critics. The result left him with a deeper and stronger faith in God and belief in the inspiration of the writers of the books of the Bible, and he was enabled to be of much assistance to the younger people in meeting their difficulties in such matters. The sufferings of the inhabitants of the areas devastated during the present war were frequently in his mind, and he followed the accounts of the work of the War Victims' Relief Committee and Friends' Ambulance Unit with great interest and sympathy, especially in France, the scene of his former labours.

His chief interest centred in the work of the Society, and he gave ungrudgingly of his time and thought to further it. He was a regular attender at Monthly, Quarterly and Yearly Meetings, and his counsel and experience were a great help in

coming to right decisions. His ministry in the Meetings for Worship was of deep and lasting value, and showed that he had given much prayer and thought to the subjects on which he spoke. His addresses were fresh and inspiring, and he often alluded in them to current events. He spoke and prayed as one who had close communion with God, and was enabled in consequence to do much in helping and building up the spiritual life of others.

During the latter part of his life he suffered a good deal from ill-health and for a year or two before his death he was seldom able to get out to meeting. He, however, greatly enjoyed visits from his friends and acquaintances up to the last, and thoroughly enjoyed a chat over matters of mutual interest. His strength gradually failed, and the end came peacefully on the 31st of May. His presence is greatly missed from amongst Irish Friends, but we feel that he has left us the heritage of a fine Christian character and example, and that Dublin Yearly Meeting has been the richer for his long and useful life.—*The Friend*.

MARTHA ALLEN.

FEW will know the name of Martha Allen who passed away on the last day of October, 1918, at Brigflatts Meeting House, which she had cared for during several years. Yet in any modern list of servants of the Church she deserves a place. A

“succourer of many,” she “bestowed much labour” upon travelling Friends, and was worthy of a place among present-day apostles. (Romans xvi. 1-8.)

A quarter of a century ago, Martha Allen already a widow, lived with her children at “Hobson’s,” on one of the slopes of Whernside. There she managed a small farm, turning out in the early morning, summer and winter, to milk, feed the calves and pigs and care for the poultry. If a neighbour was ill, she was ready to help before being called upon to do so. She never had control of more than a sufficiency of this world’s goods, but what she had she shared, with that simple kindness which multiplies a gift an hundredfold.

One dark February night two of us found our way past the old Meeting House at Leayett, over the packhorse bridge and along the winding gill, to the farm. What a greeting we received! Smiles, and genuine Yorkshire dialect words; before the great fire, plates of hot toasted tea-cakes; on the table wonderful dale pasties! And although next day the whirling snow reduced the worshippers to five, that First-day meeting was the birthplace of friendships which death cannot sever.

Martha Allen was not in membership with Friends then, although her grandfather, William Dimsdale, had done remarkable pioneer work

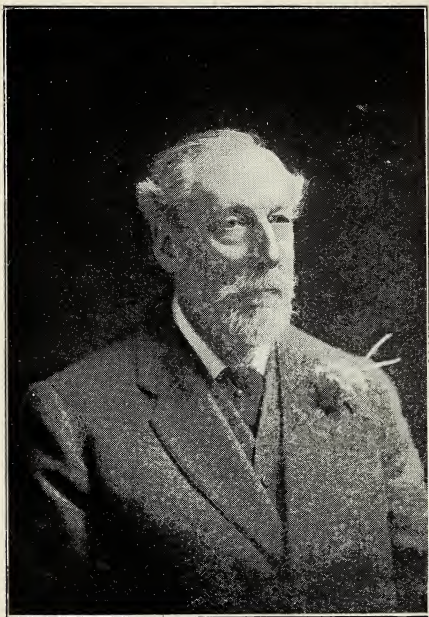
in the neighbouring valley of Garsdale (a story which deserves writing down). I think that it was after she removed to "Broadfield," on the death of Joseph Drewitt, that she applied for membership in the Society: certainly she was then exercising a Friendly influence of a beautiful type in Kirthwaite,—that portion of Dent Dale once full of Quakers. All Friends who enjoyed the hospitality of Broadfield left it with regret,—invigorated by the beautiful scenery, the good fare and the cheerful presence of the hostess.

I used to say that if anyone wanted to know how Christianity worked they should be sent to Martha Allen's house! I have seen her in great trouble as well as in much happiness; when I called upon her last July she was lying in weariness and pain, but in full possession of faith, hope and love, and rejoicing in Him who enabled her to transmit these great Christian qualities to others.

Truly Martha Allen was a direct descendant of those noble men and women who made of Brigflatts a holy place. She felt the spirit of Jesus ever drawing near, and thus strengthened and inspired, she nobly performed life's many duties.

"An inward charm of graciousness
Made sweet her smile and tone,
And glorified her farm-wife dress
With beauty not its own."—E.E.T.

The Friend.



ARTHUR BACKHOUSE.

ARTHUR BACKHOUSE.

ARTHUR BACKHOUSE was born at Sunderland in 1853, the youngest of the family of Thomas James and Margaret Backhouse.

He was delicate as a boy, and consequently did not go away to school, but he was for a time at Edinburgh University, one of a group of Friends who were studying there, and with several of whom he made a life-long friendship.

Though both his parents died in his early childhood, his father's second wife, Annie Robson, who was a relation of both sides of the family, was as much devoted to the children as his own mother had been, and it was largely owing to her great care, and after her death in 1869, to that of his sister, Mary Agnes, that he grew up to manhood. His delicacy continued throughout his life, and it was for this reason that he went to live at Torquay in 1890, where he enjoyed a quiet life in the midst of beautiful surroundings, and took a very great personal interest in his alpine garden.

At his residence, "Pilmuir," he had a large room erected for the purpose of holding religious and social gatherings, which were much appreciated by a large circle of friends and acquaintances.

He occupied a very useful position in the town as Vice-Chairman of the Hospital Board; and was a constant and liberal supporter of the

Young Men's Christian Association in Torquay, as well as in Sunderland, where he was its first President; showing also great interest in the work of that association in the country generally.

In a testimony regarding his life and work from East Devon Monthly Meeting (to which he was for some years an efficient and careful clerk and treasurer), we find: "Naturally retiring and obliged by delicate health to lead a quiet life, the generous use of his wealth became one of his distinguishing features, whether in the large support given to missions and philanthropic undertakings or in lesser matters, and while all this will be missed in future, we shall always remember his kindness—his hospitality; but most of all we shall think of him as a good man, not ashamed of the Gospel of Christ."

Notwithstanding his delicacy he much enjoyed foreign travel, especially in Switzerland, where though not addicted to mountain climbing he was always intensely interested in the beauty and grandeur of the mountains and also in the wonderful flora of those districts. In his journeys he obtained many photographs which he afterwards utilised for lantern slides, and so enabled those who could not travel to enjoy in picture what he so enjoyed in reality.

In the account in *The Friend*, 13th December, 1918, a Friend is quoted as follows: "I think

we who knew him well realised his innate kindness, his pleasure in making others happy, and perhaps above all, the reverence of his attitude to everything religious. He never gave one the idea that he was ashamed of his religion, nor of the Society to which he belonged. He was not called upon to bear the suffering of a long illness, and his death seemed to come with unexpected suddenness; but however unexpected to himself and to us, we believe that he was well prepared to resign his earthly stewardship, and to enter into the joy of his Lord."

JOSEPH ALLEN BAKER.

So manifold were the activities of our friend Joseph Allen Baker, that to write of them shortly seems at first the task of compiling a catalogue. But consideration of essentials divides the bridge of his life into three spans. There came first, the foundation of a business, with all the leisure left from that task given up to the work of the Adult School. The second span was that of his service upon the London County Council. And lastly, there came service in Parliament, and the use of his position as a member to further the cause of international goodwill.

Born in Canada, in 1852, Joseph Allen Baker came to England some twenty years later, and established here, with his father and brothers, a

business which had already made a promising start in the Dominion. It was at this time that he first felt within him the insistent call to the service of his fellows, obedience to which was to be the easy yoke of a crowded life. The new business had been established in East Finsbury, a sordid wilderness of factories and tenements where the City of London and the East End met in joyless communion. To one coming from the New World and filled with the ardour of earnest youth these conditions made a profound impression and an overwhelming appeal. With Joseph Bevan Braithwaite, he founded in Roscoe Street an Adult School which was to become the Mecca of the Movement in the London district. For over thirty years Joseph Allen Baker gave to this work the full strength of his powers. As wider opportunities of service opened before him he had to relax, in some degree, his close attention to it, but the Bunhill Adult School remained the centre of his life, and from Roscoe Street came the devoted band of helpers who were to stand by him in the electoral tumults of his public life.

In 1895 he was elected, with his friend Sir John Benn, to represent East Finsbury on the London County Council, and there began for him that public association with the constituency which was only to end with his death. The London County Council was at the height of its power. Earnest and distinguished men were, so

it seemed to many of us, building a New Jerusalem out of London's dark and dingy streets. The problems of the great city were grappled with and solved with heroic enthusiasm. From among them all Joseph Allen Baker chose the tramway system as his special task. He was well fitted for it. His technical knowledge and wide experience of transportation in the United States and Canada enabled him to prepare Reports for his colleagues which laid the foundation of the tramway system of to-day. He became successively Vice-Chairman and Chairman of the Highways Committee, and although he lived to see much of his work stultified by reactionary successors, the cheap and rapid transportation of the workers of London remains an enduring monument to him.

He was repeatedly pressed to become a candidate for Parliament, but it was long before he could see his way clear. It may be said that a growing fear of the dangers of international rivalry alone induced him to give up the municipal work which was so dear to him. In the days when England and France were at enmity he had struggled against this menace. He fought his first Parliamentary battle as Liberal candidate for East Finsbury in the khaki election of 1900. He was beaten, but the defeat was so narrow as to be, in effect, the triumph of his character and personality as champion of a hopelessly unpopular

cause. The defeat did not distress him. He went on with his Council work, elaborated his plans for the future, and waited for his moment. It came in 1905. At a bye-election in that year he was elected to Parliament and retained the seat until his death.

Once in Parliament he set himself strenuously to encourage the improvement of international relations. He viewed the growing friction between England and Germany with grave misgiving, and with his genius for private friendship it was natural that he should make the groundwork of his efforts the chain of mutual visits of representative English and Germans which was so notable a feature of the years preceding the war. The most striking of all were the visits of English and German pastors of all denominations. They gave to Joseph Allen Baker the idea of a World Alliance of the churches which he hoped would be the bulwark of peace. In the summer of 1914 the scheme had so far advanced that the Protestant pastors of Europe were to meet at Constance, the Roman Catholics later at Liège, and it was hoped and believed that these conferences would eventually result in joint action such as had never been known since the Reformation.

The conference at Constance was held, but in the midst of its sittings there broke the thundercloud of war. Those of us who waited in London

on the historic night of August 4th for the returning delegates saw in Joseph Allen Baker a stricken man. The light of life burned low—hope, for the moment, had almost gone. His work lay buried amid the ruins of a falling world. One who was very near to him thinks that he never recovered the full buoyancy of his life. However that may be, it was not long before he began to build again among the ruins. Business cares increased. His sense of duty to the State and to his public shareholders forced him reluctantly to decisions which he abhorred. But amid it all he began to piece together the World Alliance of the Churches in which he saw the hope for the future. That Alliance is now in existence in Allied and neutral countries. A group of Germans is understood to be working upon the same lines. Before his death, J. Allen Baker was able to welcome the calling of an International Christian Conference at Upsala by Archbishop Söderblom.

Meanwhile Joseph Allen Baker's frequent visits to the United States and his wide friendships in that country made of him an unofficial ambassador of Peace. He was in close touch with the most prominent American statesmen, and he welcomed in President Wilson's project of a League of Nations the surest basis of a Christian peace. The entry of the United States into the war stirred him deeply. He had mourned over the dimming of the bright shield of British

idealism amid the tumult of war, and the entry of the great Western nation with fresh ideals and high purpose gave him a new hope.

On Tuesday, July 3rd, 1918, Joseph Allen Baker was apparently in vigorous health. He was at business in the morning. In the afternoon he read with pride the accounts just received from Italy of the labours of the First British Ambulance Unit, of which his son was an officer, and in whose work he took the keenest interest. Later, he gave tea to some wounded soldiers upon the terrace of the House of Commons. After dinner he was taken with sudden illness, and within three hours, fully conscious to the last, he passed away.

The mere record of so full and useful a life almost suffices as a memorial ; but one is moved to consider what were the characteristics of the worker, what the springs which guided his actions. The mainspring was his faith. Accepting to the full the Christian verities, he lived in close and constant communion with the Unseen. As is so often the case, that communion showed itself to the world in a genius for friendship. His colleagues in Parliament and business, the men employed by his company, the workers in France, Germany and the United States who met him on his journeys, the children, surest of critics, who flocked round him in the streets at election time, all knew him as a friend in whom they trusted.

It may be said at once that he did not make the ordinary Parliamentary success. He was not an orator, he had no ambition for office or title, he detested the intrigue of party. But again his genius for friendship stood him in good stead and established for him a sure reputation and a unique place. One cannot write yet, nor for a long time to come, of the extraordinary work which he did in the last years of his life, in close concert with the leading statesmen of England and America. When that story can be told it will give him a new place in the minds of all but those who have been in his fullest confidence.

From his faith, too, radiated a calm which affected all who worked with and under him. He had naturally great business ability and sound judgment, but there was something beyond these. In times of difficulty and stress none could give wiser counsel, but his colleagues felt the strength of his calm, and "the fell clutch of circumstance" lost its menace. Again, from his faith came his abiding youth and unity with youth. To the end he joined with us in all our questing enthusiasms and in the plans we made of business or of pleasure. Always ready with counsel, he had none of the facile superiority of age. In no direction was his youthful spirit more manifest than in his desire to share to the full in the development of industrial relations which were, for him, the basis of national reconstruction. His

relations with those employed by his company were always characterised by wide understanding and mutual friendship. The Springs of God were, then, his inspiration, and his life and character were moulded by the draughts he drew from those living waters. For such a man death had no terrors. He knew that his call would almost certainly be sudden, and he died, as he wished to die, in the full tide of his work. In a letter to Mrs. Baker, Mr. Asquith has written in perfect words what all Joseph Allen Baker's friends have felt: "I honoured your husband not only as a friend . . . but as a model of single-minded and self-sacrificing devotion to public duty."

That may well be his epitaph, and those who are left may thank God for his life and take courage from it for the future. And for himself, what better end to life could there have been? "The noise of the mallet and chisel is scarcely quenched, the trumpets are hardly done blowing, when, trailing with him clouds of glory, this happy-starred spirit shoots into the spiritual land"—E.H.G.—*The Friend*.

[We may also quote brief extracts from an appreciation by Sir W. H. Dickinson, J. A. Baker's friend and colleague on the County Council and in Parliament, which also appeared in *The Friend*.]

"Joseph Allen Baker has passed away in the full harness of a never resting life. One can

hardly believe that he is dead and, indeed, in his case death is not the right word. It has been with him as it were with one who merely steps across the frontier line of two countries similar in scenery and climate. His life on earth was lived in constant sight of heaven. To him the Unseen was always visible. And thus it came about that in all his multiple activities he was guided and inspired by something outside and beyond the apparent confines of his immediate purpose. Christ was a reality to him, and he made his Christianity an essential part of his daily labour. In his personal actions, his business relations and his public work that was the power on which he relied. So when he turned his mind into the channels in which I chiefly co-operated with him, it was to the same Divine influence that he looked for help in the task that was dearest to his heart, namely the realisation of universal peace.

“Allen Baker has not lived to see the completion of his life's work. Who does? But he died in the midst of it and in absolute faith in its eventual success. A few hours before his death he was sitting with me at a Committee arranging for a series of meetings in support of a League of Nations under the auspices of the various Churches. He believed in the universality of the Christian religion and in the irresistible power of Christ's Churches if only they could be brought to act together. The fact that he was a member of

of the Society of Friends gave him peculiar facility in harmonising discordant elements. I have known occasions when he seemed to be the only person present who was able to offer a prayer acceptable to a dozen different denominations.

“He served a Master whom he knew all men could serve whatever might be their language or their methods of service ; and, careless of creed or dogma, he led the way to a truer perception of the love of Christ that passeth knowledge than could be gained by any study of rubric or of homily.”

—W. H. DICKINSON.

It is related that in one of his numerous visits to the Continent, in the cause of peace, J. A. Baker had an interview with the Kaiser, in the course of which he said there was a great need for someone in a commanding position to take the initiative in promoting peace and harmony. Placing his hand on the Kaiser's shoulder, J. A. B. said impressively, “Thou art the man !” The emperor's eyes filled with tears, and the interview ended. What might not have been the difference to Europe and to the World if the monarch had been willing to accept the position !

KATHERINE UNTHANK BAKER.

IN the passing away of Katherine U. Baker, of Kew (only daughter of John Gilbert Baker, F.R.S.) on August 15th, 1918, “her own family, her friends and the Society have lost one whose

whole personality expressed in an unusual degree a joyous devotion not only to the larger life, but to the thousand and one details which make for happiness, well-being and cheerfulness for all with whom she came in contact. Her clearness of vision and sweetness of disposition had the unconscious effect of calling out the best in those with whom she associated. For many years she was an active overseer in the small meeting of Brentford and Isleworth, and latterly an Elder, and took a keen pleasure, even when confined to bed, in looking after the interests of the aged and invalids. She did some work for the Emergency Committee, visiting the wives and children of interned Germans, and from the very commencement, was a regular helper at the War Victims' Warehouse, where her presence was a source of strength and order to the work, her unfailing interest and cheerfulness endearing her to all."—*The Friend*.

PHILIP HENRY BRACHER.

PHILIP HENRY BRACHER was born on the 15th January, 1841, at Wincanton, where most of his life was spent. His parents, James and Susan Edey Bracher, had a large family, thirteen children in all, and he lived to be the last survivor of the brothers and sisters.

He was educated at Daniel Pearson's School, Hertford, where he made friendships which

lasted throughout life. Amongst his school-fellows was the late John Edward Ellis, M.P.

He took great interest in philanthropic movements, signing the pledge, and joining the Good Templars in early life, but during the later years the cause of Peace was especially dear to him, and he gave much time and thought to this subject.

P.H.B. had considerable inventive ability and some of his inventions were very useful, such as "Water Condensers," "Chemists' Mixing Machines" and "Peat Breakers."

He was always willing to uphold Friends' principles, even against opposition, and where Friends' work was not so generally recognised as it became later. When comparatively young he was united in marriage to Cecilia Wilson, of Rugeley, a union which lasted nearly fifty-four years, his widow surviving him.

His last illness, though of short duration, was very painful, but at times, when strength permitted, he gave testimony that the faith that had sustained him during his long life did not fail him at the last trying period.

The funeral took place at Wincanton, on October 5th, 1919, in the little Burial Ground attached to the Friends' Meeting House, where a large number of Friends and townspeople gathered to pay their tribute of love and respect to one whom they had known for so many years.

EDITH CATFORD.

THE news of the passing away of Edith Catford, whilst on holiday with relatives at Portishead, Somerset, on the 27th July, 1918, after only a few days' illness from laryngitis and heart disease, came to many Friends with a keen sense of personal loss. Born at Stoke Newington in 1880, she had been a member of that meeting all her life until after the death of her mother in 1916. From infancy she had been deaf. She was taught to speak by the lip method, which a friend had learnt from some of the greatest experts of the system in order to teach her own daughter, also similarly deaf. Tho two girls became life-long friends. Edith Catford's faith was that of a loving and trusting child, and to the end she retained a child-like heart. The little ones were always attracted by her bright, sunny, disposition, and learnt to understand her with surprising quickness. During the years when her mother acted as Secretary of the Stoke Newington Branch of the Missionary Helpers' Union, Edith rendered much efficient service in cutting out garments ready for making up. During the past year she gave similar assistance to a "Sewing at Home" in connection with Muswell Hill Meeting. She was never so happy as when busily at work in the house, or for her friends. It was a great joy to her when two of her brothers and their families united in forming one household at Muswell Hill

and once again she became a member of a large family circle, including four nephews and nieces.

About a hundred Friends were present at Stoke Newington, when the remains of Edith Catford were laid to rest in the burial ground adjoining the Meeting House, close to those of her father and mother (Henry J. and Elizabeth Catford) and brother (Frank). The keynote of the ministry was set by the text quoted on the memorial notice: "He hath done all things well He maketh even the deaf to hear, and the dumb to speak." In looking back upon her thirty-eight years one is impressed with the power of a simple life lived in obedience to a great principle: "By love serve one another."—*The Friend*.

FREDERIC ARTHUR COLLINS.

FREDERIC ARTHUR COLLINS, youngest of the six children of William and Jane Collins (*nee* Lamb) was born at Claydon, a little village in Oxfordshire, seven miles from the market town of Banbury. On both his father's and his mother's side he was descended from a long line of Quaker farmer ancestors, going back, on his mother's side at least, to the time of George Fox. Friends in the town were sometimes inclined to commiserate the solitary Quaker family in the little village, but they themselves felt no need for commiseration, revelling in the free country life, the well-stocked garden and orchards, the animal life on

the farm and the care of their numerous pets. Meeting was seven miles distant and commenced at ten o'clock. Sunday was a day of happy memories, greatly enhanced by those early morning drives when every cob-web in the hedgerows sparkled with dew-drops, and the yellow-hammers, startled from their nests, flew off with their peculiar cry.

Like the poet Whittier, whose early experience somewhat resembled his own, Fred grew up a great lover of country life. Whittier's poems always appealed to him in a special way, and during the few days of his last illness it was from this volume more than any other that he asked for selections to be read.

It was at Ackworth School that Fred received the chief part of his early education, and on leaving he was apprenticed to the grocery business with the late Thomas Petchell Baker of Cheltenham. Subsequently he was for twenty years with the firm of Armitage Brothers, Ltd., of Nottingham, for many years being Secretary to the Company. He threw himself heartily into Y.M.C.A. and Adult School work and for several years was secretary of the Extension Committee of the Notts. Adult School Union. Quite a number of Schools in the district were started or kept going by him, and in 1912 he was one of a party who visited Germany in the hope of promoting friendly feeling between the two countries.

In the latter years of his life he identified himself specially with work for the blind. In the autumn of 1919 he was appointed to represent the Nottingham branch of the National League of the Blind on a deputation to the House of Commons. Articles which appeared in the *Blind Advocate* and the *Nottingham Journal* after his death, as well as a large number of personal letters, testified to the value of his work. One wrote: "Many in Nottingham to-day will feel that they have lost their best friend. . . . Everyone who knew him would feel that he was living the Sermon on the Mount every day of his life."

On the outbreak of the war he became very busy with Ambulance work, and after business hours was often a voluntary helper at the Y.M.C.A. Referring to Fosdick's book, "The Meaning of Prayer," he wrote at this time, "I find prayer a difficult thing to define, but for some time I have understood it to mean any aspiration of a human being towards communion with the Divine, and if it means that then I think I try to live in an atmosphere of prayer. . . . We should get into the position of Whittier when he says 'the windows of my soul I throw wide open to the sun.'"

When the men of forty-five were called up, he joined the Friends' Ambulance Unit, and after a short training at the Camp at Jordans, was sent

to the Star and Garter Hospital for incurables at Richmond. The work there was very strenuous and trying and made heavy demands on his strength. During this time Robert Louis Stevenson's "Prayer at Morning" was a great source of inspiration to him—"The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man. Help us to perform them with laughter and kind faces. Let cheerfulness abound with industry. Give us to go blithely on our business all this day. Bring us to our resting beds weary and content and undishonoured, and grant us in the end the gift of sleep."

Early in 1920 it was found necessary for him to undergo an operation and from the first his life was despaired of. He was very peaceful and cheerful, and said, "I want you all to know that I am quite comfortable." When only partly conscious he appeared to be gazing fixedly at the wall, and being asked what he was looking at, he replied, "I am looking at the end of a perfect day." Thus his eyes closed to the world he had loved; to open again, as we believe, in fuller vision in the world beyond.

WILSON CREWDSON.

WILSON CREWDSON, of Hastings and St. Leonards who died suddenly on the 28th May, 1918, was a member of Westminster and Longford Monthly

Meeting, and an honoured citizen of the Borough of Hastings, in which he occupied many different offices. A great traveller in the Orient, his knowledge of the people of the Far East and their art, more especially of Japan, was extensive. He was at one time hon. secretary of the Japan Society of London, and subsequently its chairman; and he was the hon. secretary of the recently established review *The New East* (published in Tokyo), of which J. W. Robertson Scott is the editor. He was a prominent and active Freemason, and at one time prospective Conservative candidate for Hastings. His mother was a sister of the late Alfred Waterhouse, R.A., the architect of the Manchester Town Hall, to which city his father, Wilson Crewdson, belonged. He was a grand-nephew of Isaac Crewdson of *The Beacon*. At the Hastings Council, the Mayor, referring to the sudden death of his colleague, said that he was a gentleman well known for his personality and as a general benefactor to the borough and as a friend of all; a man with a warm heart and a hand ever ready to attend to the cry of necessity.—*The Friend*.

FLORENCE AMY EDDINGTON.

FLORENCE AMY EDDINGTON was the eldest child of John Farley and Hannah Player Rutter, and was born at Shaftesbury in Dorset in 1851. Four years after her birth her parents moved to Mere,

in Wiltshire. She was the eldest of eleven children, nine of whom reached adult life. She was educated at home except for two years at Mary E. Beck's school at Leominster. In early life she gave her heart to Christ and as she grew older she earnestly desired to shew her love to Him by active service. The Friends' Meeting was very small, and in those days, a silent one. She became interested in the Congregational Sunday School and taught a class there for a great many years, and worked ardently in the cause of Temperance reform, taking a leading part in the work of the Band of Hope.

When she was twenty-four her mother died after several years' illness, and the management of the large motherless household devolved upon her shoulders. The youngest of the family was then only six. To fill this responsible position she gave all her best powers, and her brothers and sisters, especially the three little ones owed much to her loving care, whilst her father found in her a bright and helpful companion. She had unbounded energy, and was methodical in her arrangements of time, making opportunity for study and mental culture amidst the many duties that daily thronged her. At this time she got up very early every morning, and spent the two hours thus gained before breakfast in Bible and other studies. All her life she was an ardent Bible student and prayerfully and conscientiously tried

to translate its teaching into her ordinary daily life.

During these years there came to her sometimes a call to wider service, and when her sisters were old enough to assume the house-keeping and the younger ones whom she had so faithfully mothered were at Boarding School, she offered herself to the F.F.M.A. for service in Madagascar, especially with the thought of assisting Helen Gilpin in the work of the large Mission School at Antananarivo. In preparation for what she believed to be her future work she went for experience to a boys' Preparatory School in the North of England. She was accepted by the F.F.M.A. and all arrangements were made for her departure in 1883, when the French war broke out, and, as it was very uncertain when any more missionaries could be sent to Madagascar, the F.F.M.A. released her, and this door of service was closed.

In 1884 she married Alexander Eddington of Norwich, and for thirty-five happy years she shared not only his home life, but threw herself heart and soul into the work he and others were carrying on in connection with the Friends' Meeting and Mission and First Day Schools in Norwich.

Two years after their marriage their only son was born. Motherhood was a great joy to her.

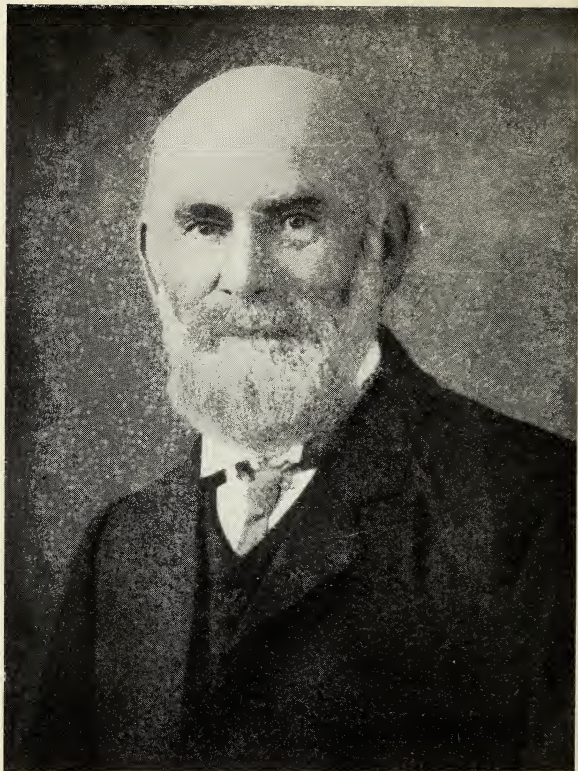
Those who know the splendid work that has gone forward at the Goatlane and Gildencroft Schools will realise the full scope she had for every gift she possessed. It was a most congenial field of labour and again as in earlier life she brought all the vigour of her keen intellect and varied powers to make herself an efficient worker therein. To serve Christ faithfully and to win souls for Him was her highest ambition. She took constant part in the ministry of the Meeting for worship in prayer and exhortation. Whilst fully realising her constant need of the special anointing of the Holy Spirit, she sought to equip herself for this service not only by Bible Study but in wide reading, and always being on the outlook for illustrations, poetry and anecdotes, and things in nature and daily life that would help to make truth more clear and forcible. She spoke with freshness and simplicity and always in deep earnestness. Generally she read a few verses from Scripture first, and based her address on the portion chosen.

She started the Childrens' School at Goat Lane and was a teacher in the Women's School, being also the Superintendent for a great many years and up to the time of her death. All the many activities that centred round these and the Men's School claimed her unwearied interest and help.

For some years she and her husband lived at Brundall, six miles out of Norwich, in

consequence of the latter's ill-health. Florence A. Eddington continued all her work at Goat Lane, during this time travelling to and from Norwich with her usual energy. Later on when A. Eddington had recovered, they returned to Norwich. She was blessed with a vigorous constitution, but in the spring of 1917 there were signs of failing health, which gradually developed. First speech, and then her powers of movement, failed. She strove as long as possible to continue her activities, but one by one duties had to be relinquished. She continued to attend Meeting for a long time going in a bath chair, when she could no longer walk. Her mental faculties remained clear and bright, and she accepted her long trial with cheerful, uncomplaining courage, and unfailing trust. Her interest in everything that went on was unabated. Those who visited her generally received some happy message, breathing of hope and faith, written on a slate, her only means of expression for some months.

She passed away in sleep on November 19th, 1919, and the worn-out tenement was laid to rest in the quiet picturesque Friends' Burial Ground at the Gildencroft the following Saturday. There was a large gathering of those who in Adult School and Meeting and in other ways, she had loved and worked with and sought to help. Some one has said of her "We always knew she was giving us of her best and that made us want to give our best too."



WILLIAM B. FARRAND.

WILLIAM BLECKLEY FARRAND.

*Minute of Auckland Monthly Meeting prepared
for the Annual Monitor.*

THERE are times in the history of most Meetings, when they have been almost crushed beneath the loss sustained by the decease of one of their members ; such has lately been the experience of Auckland Monthly Meeting through the death of William Bleckley Farrand. Born in the year 1838 at Castle Donnington, England, the son of David and Caroline Farrand, he was a scholar at Ackworth School from 1850-3, and emigrated to New Zealand in the year 1863, where a year later he was followed by his friend Lucy Goldsbury whom he subsequently married and to them was born one son George, who survives his father. He acquired a piece of land at North Albertland and whilst engaged in farming, devoted most of his energies to conducting a general store. He became widely known and respected in the district for his honest and straightforward dealing and being possessed of sound judgment he was often consulted by his neighbours when in doubt or difficulty—his kindly advice and helpful counsel were always much appreciated by them. He filled various positions on School and Road Boards and he was also a Justice of the Peace. He felt the responsibility of this latter position and endeavoured to be something more than mere

administrator of the law, desiring above all things that right should prevail. Cut off for many years from close contact with Friends, he still did not lose interest in the Society. In the year 1902 he lost his wife who had been his companion for thirty-eight years. About this time his eyesight commenced to fail and gradually became worse until he was obliged to relinquish storekeeping.

A short time previous to this he married Emily Wood whom he had known for many years and who devoted herself unremittingly to his care for the remainder of his life.

Removing to Auckland in 1908 he entered more fully into the various activities of our Society and week by week took an acceptable part in the Meeting for Worship. In church affairs his clear judgment was of great value. In 1914, when long past the three score years and ten he underwent an operation for the removal of a cataract from one of his eyes which was so far successful that he was once again able to go about without assistance, much to his joy. A few years ago he took up the study of Esperanto, believing that some such method of international communication would go far to remove misunderstanding between the nations.

He was President of the Adult School, a difficult position which he filled with dignity. Toward the close of his life he suffered much pain but even when this was almost unbearable his

loving, patient spirit asserted itself and there was never a word of complaint.

The end came quite peacefully on July 1st, 1918, in his eightieth year. Our Annual Meeting was sitting at the time and on July 2nd a little service was held in the Meeting House, where eloquent testimony was borne to the value of the life which had so recently passed away.

His genial, kindly disposition is much missed, but more than all his acceptable messages Sunday after Sunday. It was always felt that these were prompted by a desire to be the channel for their delivery and now that his bodily presence is no longer here we trust that his sweet gentle spirit may abide and have a hallowing influence on those who are left.

THOMAS BENSON PEASE FORD.

THOMAS BENSON PEASE FORD was the second son of Robert Lawson and Hannah Ford, and was born in Park Square, Leeds, on June 5th, 1846. He was named after his maternal grandfather, Thomas Benson Pease—a stern Whig in his day—from whom probably his grandson inherited much of his liberalism, his true sense of patriotism, and consequent interest in the welfare of his fellowmen. His father helped to establish the first night school in Leeds, it is said the first in England, an institution

founded for the benefit of factory girls, and still in existence to this day.

T. B. P. Ford was educated at Hitchin and Grove House, Tottenham, and was never tired of recalling the pleasures of his school-days, and his gratitude to his masters for what he always felt he owed to them.

One of his school-fellows writes of him as "A boy with bluest of eyes, and happiest of faces, always ready for anything—with boundless enthusiasm and fun, but incapable of doing anything mean or contemptible." After leaving school he served his apprenticeship in the engineering firm of Greenwood & Batley, Leeds, and it was here, in his efforts to help men to whom drink was a temptation that he became an abstainer, and throughout the whole of his life he took a keen and active interest in the Temperance Movement. As an apprentice, his hours were long, from 6 a.m. till 5.30 p.m. throughout the week, but every Sunday morning at 9 o'clock he was in Leeds again helping in Friends' Sunday School work.

Before starting a business of his own, he was offered a post as manager of an armament concern, but the Peace principles which he held unwaveringly to the end of his life made him decline the offer.

In 1872, in conjunction with William Harvey, he began a Silk Spinning business in Armley Road, Leeds.

When William Harvey retired, T. B. P. Ford bought a mill at Low Bentham, and took many of his employees with him. His intense interest in health and public welfare made him agitate for, and finally help to install, a proper water supply and sanitation for the village, in which he held Sunday Classes for the men and a Sunday School for young people. A Reading Room, and Cricket Club and work on the Board of Guardians were part of his early labours.

In 1872, he married Elizabeth Storrs, eldest daughter of William and Lucy Walker, of Mount Preston, Leeds, and by the marriage there were three daughters and two sons. Their married life was one of active love and help, not only for their own circle, but for all who came in contact with them. Nevertheless it was in no sense free from trouble. Business difficulties and anxieties weighed heavily upon him for many years, and only his wife's unfailing help and support, his great physical strength and mental capacity, and his implicit trust in the help and guidance of God in the smallest details of his life, could have carried him through the dark and difficult times.

In 1889, he became a Member of the newly formed West Riding County Council, and for twenty-five years he attended Wakefield continuously, travelling often between two and

three-hundred miles in the week, to and from his many Committees: Sanitation, Housing, Education, Insurance were all dealt with by him. He was Chairman of the Health Committee, and the opening of the Tuberculosis Sanatorium at Middleton in 1914 is a lasting memorial of his enthusiasm and work.

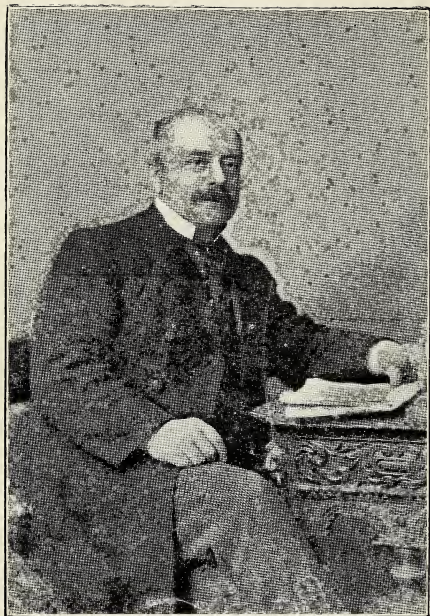
In 1904 his wife died, and eighteen months later his eldest daughter, who had married Dr. Hector Munro, of Bradford, was also taken.

Both these sorrows were faced in the right way, and in a very short time T. B. P. Ford threw himself into work again with all his strength, and never laid it down again until his death.

The Meeting at High Bentham and his Young People's Class, which he attended to regularly, owe much to him, and of late years his ministry, full of simple faith and perfect trust in the love of God, brought inspiration and help to all who heard him.

In politics, T. B. P. Ford was a staunch Liberal of the John Bright School, and in his younger days his ideal was to enter Parliament, but his business would never allow him the leisure or means to do so.

As Chairman and Hon. Secretary of the Lancaster and Skipton Liberal Associations, he did untold service by his oratory and work for his party, but the passing of the Military



FRANCIS WILLIAM FOX.

Service Act, the disenfranchisement of Conscientious Objectors, and the passive acquiescence of the Liberal Party in the loss, one by one, of so many civil liberties, made him sever his connection with the cause he had served so long. Latterly his sympathies and help had gone to the Independent Labour Party.

In the summer of 1917 he began to fail, worn out with the ceaseless activities of mind and body, and saddened by the world conflict, with its attendant miseries. After a period of physical weakness he died on January 5th, 1918.

His great faith in his God, his glorious optimism, his unwavering belief in the Good in the world, which must ultimately triumph, his love for his home and family, and his power of caring for, and giving his best to, the most trivial details of life, are some of the many things his friends are grateful for and will never forget.

ALICE FOX.

ALICE FOX was the daughter of George Dixon, the first Superintendent of Ayton School, and was born at Bishop Auckland in 1840. When her parents undertook their responsible duties at Ayton she proved a great help to them in many ways. Her mother was in delicate health, and the daughter not unfrequently had to take her place as head of the household, especially as the

housekeeper, who had been engaged, was also often ailing. These domestic cares first fell on her young shoulders when she was herself little more than thirteen years of age. Later she assisted in the teaching work of the school.

Alice Dixon was married in 1865 to David Fox, of Darlington, and the rest of her life was passed in that town. She is spoken of by those who knew her best, as being of a most cheerful disposition, and very affectionate and lovable. Taking a broad view of life, she was able to make her way with all classes, old and young alike.

In later life a weak heart prevented her for many years from taking much public part in social and religious work, but she was keenly interested in everything that was for the good of mankind. She took special interest in the Darlington Christian Visiting Society, and was very keen on Temperance work. Alice Fox had considerable poetic gifts, and a small volume of her verses was published soon after her death, which occurred January 25th, 1918, at the age of seventy-eight.

FRANCIS WILLIAM FOX.

FRANCIS WILLIAM FOX might almost be called a public man, for the greater part of his life was devoted to public causes, and his character and training had fitted him to take a part peculiarly his own in aiding some of the great movements of his time.

He was the son of George Fox, a country banker, and of Rachel Collier, the daughter of Joseph Hingston. Born in 1841, his youth was passed in the quiet town of Kingsbridge, South Devon, and in the attendance of a yet more quiet Friends' Meeting in that place. He was one of a large family. Most of his brothers and sisters lived to advanced ages, and their lives have been marked by much of evangelical faith and practical usefulness. Those who have passed away include Joseph Hingston Fox, of Cambridge; Albert Fox, of whom a memoir was written; and Richard Reynolds Fox, of Plymouth.

F. W. Fox entered his father's bank in 1857, but later left it, to be trained as a civil engineer. He went to Clifton, Bristol, in 1859, and worked at his profession, eventually becoming a partner in the Atlas Engine Works, and he was for many years interested in the construction and supply of locomotive and tramway engines. These avocations led him into connection with foreign interests, and doubtless helped towards that wide vision of the world which enabled him to effect his later work. For he had to do with the supply of engines to railways in Nova Scotia, Argentina, Brazil, Java, and Tasmania, as well as in several European countries. A stationary engine to drive the machinery in the British Department of the Paris Exhibition, 1867; a

similar exhibit at Vienna in 1873 ; numerous tank-locomotives for use in British collieries and iron works ; efforts to secure a concession for an Australian trans-continental railway ; the dredging of Egyptian canals ; such were some of the works with which he was connected.

In the meantime, his bachelor home at Clifton was a place of social resort, and his kindness to many young men whom he invited to his house is still remembered. These avocations, however, came to an end. His business, extended though it was, did not prosper. Perhaps his special qualities, which included in a marked degree impulsiveness and optimism, were not in all ways best fitted to ensure commercial success. At the age of thirty-eight, in 1879, he broke up his home at Clifton, and came to London, where he entered by degrees into the widely different activities which were to occupy the latter half of his life.

And here we may pause to picture, if we can, the character of our late friend at this middle period of his course, in its strength and its weakness. He was gifted with a sunny nature, ever hopeful, ever cheerful, not apt to be discouraged or daunted, and the ready flow of his spirits was matched by great readiness of speech, never at a loss for expression, and that expression courteous almost to deference, yet wholly

fearless of high or low. His pen also was fluent, and one of his chief methods of influence was in the writing of letters to public men on matters in which moral or religious principle was concerned.

As a man of leisure, he gave much time to acquiring and maintaining a thorough knowledge of current affairs, both through newspapers and books, and by personal intercourse, especially at the Reform Club, of which he was a member. No feature of his character was more noteworthy than his persistence in any personal effort he undertook. It seemed hardly possible for him to take a rebuff, and if this sometimes induced weariness on the part of those he sought, it mattered little to him, if there were any chance of advancing the cause he had at heart.

All these qualities would, however, have been of little avail had he not possessed some true vision of the world's needs, some sense of the right standard, in truth, in justice, in liberty, by which public affairs at home and abroad ought to be measured and to be guided. And this he had in his degree. His Quaker upbringing, the very atmosphere of a faithful, friendly home, his own personal Christian life, never aggressive or presuming, yet very real, all helped to give him the convictions on which he worked, and from which he never wavered. It is a task that needs great patience and high optimism

to bring pure spiritual principle to bear upon the minds of administrators, in the forming of whose decisions expediency, greed, even malice, may take their part, and whose desire to do right often takes refuge in a "second best." Such patience and optimism our friend possessed.

A fuller account of our friend's public work will probably be published. Here only a summary can be given of his main activities.

Some of these were in connection with the Aborigines Protection Society, and in the Anti-Slavery cause. In connection with the troubles in the Eastern Soudan, in 1887, he undertook a journey to Suakin, and to Jeddah, ports on the Red Sea, and afterwards to Rome, to see whether any influence could be used to bring the war in the Soudan to an end, and also the war between Italy and Abyssinia. He came into contact in this visit with Lord Kitchener, who was hardly sympathetic to the amateur philanthropist. The account of their interviews has a distinctly humorous side, but it would appear that our friend's good-humoured persistence enabled him to carry out his mission and to obtain the information he desired. On his return he got into touch with some British statesmen, who accorded with his objects, and by means of an arranged question in the House of Lords, and Lord Salisbury's sympathetic

reply, an opening was given to Italy to take measures to end the war. A British envoy was also sent out to Abyssinia, whose mission indirectly promoted the same event.

F. W. Fox took much interest for a number of years in a small Colony at Headingley, in Winnipeg, as well as in one belonging to the East London Colonisation Society, near Moosomin. These well-intentioned efforts hardly fulfilled their promise. In 1889, and again in 1892, he visited the United States and Canada, where, besides inspecting these colonies, he made investigations into the financial possibilities of negro free-labour in Georgia, especially in the rice plantations. He interviewed President Harrison, at Washington, and visited D. L. Moody, Whittier, and Oliver Wendell Holmes.

The African races engaged his active interest between 1888 and 1897. He attended the Slave Trade Conference of 1889, at Brussels, conferring with the King of the Belgians, and with foreign officials at the Hague, and Berlin. He took part in the movement which brought about the abolition of slavery in Zanzibar, and the establishment of the Friends' Industrial Mission in the Island of Pemba. These localities, as well as many others on the mainland, he personally visited in 1897. Amongst many others whom our friend saw upon these

philanthropic efforts was Cecil Rhodes, with whom he conversed in 1892 on the means of pacification of the Soudan, through which Rhodes was constructing his trans-continental telegraph line.

The famine in Russia in 1891 also enlisted his aid. He set forth with E. Wright Brooks to visit the South-Eastern Provinces of that country, and in consequence of the conditions they found, a national relief fund was opened on their return. F. W. Fox and others spoke at many public meetings throughout England in its support.

In the years leading up to the Hague Conference, F. W. Fox had been engaged with other Friends in trying to pave the way for the reduction of armaments. In April, 1894, he saw M. de Blowitz, the *Times* correspondent at Paris on the subject, who told him of the King of Denmark's interest in the matter. It is possible that the latter brought it before his son-in-law, the Tsar. F. W. Fox invited two representative Russians to a public meeting at Devonshire House, about the same time, presided over by J. S. Fry, when a resolution was passed, urging the international reduction of armaments. In June a like resolution, signed by representatives of British Churches, was presented to Lord Rosebery, and forwarded to Russia. The Tsar, Alexander III., however, died in the autumn,

and it was four years later that his son, the Tsar Nicholas, issued the famous Peace Rescript. After this F. W. Fox helped Stead in his "War against War" crusade, and in preparing a scheme for a permanent Arbitration Tribunal, which was circulated by our friend, in French and English, amongst the plenipotentiaries to the Hague Peace Conference, 1899. F. W. Fox was present at the opening session of this Conference, being one of the two visitors allowed to attend.

His knowledge of engineering led to his making efforts, about 1900, to put forward the views of Sir Arthur Cotton in favour of a large development of irrigation works in India.

He was a consistent supporter of the Temperance movement. He gave a great deal of time and effort to the setting up of Lord Peel's Royal Commission on the Licensing Laws, especially in helping to draft the terms of reference, and to secure evidence for the Commission. Locally, in his own district of Westminster, he worked for the closing of licensed houses, and he helped to prepare the evidence for the famous decision of the Farnham magistrates in 1902, by which eleven houses were closed without compensation; a decision sustained on appeal by two higher courts. He wrote personally to the Chairmen of twenty-four Quarter Sessions, to urge the Farnham example upon them, and many licences

were afterwards suppressed. The trade, however, quickly brought pressure to bear upon the Government, and the Licensing Act of 1904 was passed, depriving the Justices of their discretionary power over licences apart from compensation.

During the Boer War, F. W. Fox felt it his duty to make some efforts, which may have had a real influence in the bringing of peace. He visited The Hague, and put before the Dutch Government proposals that they should negotiate with the Boer leaders and with others. Steps were taken in this direction; and a truce, followed by the Treaty of Peace, was declared soon afterwards. In 1902, 1903, and 1904, he paid visits to Rome and Berlin, having interviews with the King of Italy and with various statesmen, to urge the reduction of naval expenditure. He took part in the next year in forming the Anglo-German Friendship Committee.

From 1906 to 1912, the China Emergency Appeal Committee took a share of his attention. As chairman of its executive, he paid a visit to China and Japan, in 1907, attending Missionary Conferences and other gatherings. A good deal of money was raised by his Committee in aid of Union Hospitals and Colleges, for translating and publishing literature, and for training Chinese evangelists.

The outbreak of hostile feeling between Germany and England over the Morocco affair in 1911, led our friend, now advanced in years, to pay one more visit to the Continent. The way was made for him unexpectedly to see the German Chancellor, Bethmann-Hollweg, and others, and it was his own belief that what he was able to do opened the way for the visit, in February, 1912, of Lord Haldane to Berlin, a visit which at the time seemed to have helped to a better feeling.

F. W. Fox had a place of much service in his own Meeting of Westminster, where for many years he was a familiar figure. He spoke indeed rarely or never, but he would sometimes read a chapter or passage of scripture in his reverent, expressive way. He had, as has been said, strong evangelical convictions, but he was able to work comfortably with those whose Christian outlook varied from his own. Our friend was an appointed Elder, and he had some of the gifts of that office in a marked degree. From one of his temperament, calm and deliberate judgment was hardly to be looked for, but the ready and kindly notice extended to all, whether members or strangers, had become the habit of his life. He would make a point of seeking out those who had taken vocal part, and greeting them. He made it his business, without so much as a thought of himself, to occupy the

time in the lobby after meetings in speaking to all whom he could see, to some with the ready word of reference to their own concerns, to others with just the hearty smile and handshake. In these ways he had a service, on the fulfilment of which the prosperity of our meetings depends more than is always realised. He took also his full part in church business, attending Monthly Meetings regularly, and scarcely ever refusing appointments when nominated, although he was often asked to take those which were troublesome and less agreeable. He knew every one, and if he had personal likes or antipathies they did not break the uniform kindness of his intercourse with others.

A regular life, with a good deal of travel, preserved our friend's physical powers and activities until he was past his seventh decade. The blow then fell upon him with some suddenness, leaving him with weakened limbs, and a disorder of the nerve centre of speech, so that he could no longer put his thoughts into language or express them by words. Two or three only of the most automatic words were left to him,—“Yes, yes,”—“Oh, very much, very much.” Thus he lay for more than two years, almost confined to his room, occasionally achieving a small chair-ride. The spirit was there, with its old cheer and vivacity little diminished: he liked to see his friends, and he seemed to



MARY JANE FOX.

understand most of what was said to him ; there was the quick smile and movement of the head, the ready pressure of the hand, but otherwise the means of intercourse with his fellows was cut off. It was pathetic that one whose chief gift had been that of ready, courteous and kindly speech should be thus deprived during the last phase of his life. But he bore this experience with patience, until, as strength failed, a further loss of vital powers brought his life to a close on 9th April, 1918. His age was seventy-six years.

MARY JANE FOX.

A READER of the lives of some of the early Friends is struck by the term a "consistent" Friend as applied to one of beautiful character and great spirituality and goodness. The term seems inadequate. Yet on further knowledge it becomes clear that when used sincerely it grows in significance and is a gauge of the measure of righteousness. None ever more fulfilled the requirements of this significant phrase than Mary Jane Fox. Her long life was an illustration of what a "consistent" Friend could be.

She was born at Tottenham on June 27th, 1831. Her parents, Francis and Rachel Fox, were both members of the Society of Friends. Francis Fox was a highly respected merchant of the City of London. Of their two children, Francis Edward, who was a few years younger

than his sister, died at the age of eighty after a life of singular usefulness and blessing to all about him.

Tottenham, at that time a picturesque village possessing some fine old houses, was the centre of a community of Friends. An American traveller visiting Tottenham speaks of its charm and of the impression made on his mind on seeing three ladies in Quaker dress walking on the terrace in the garden of one of these houses. These were the three sisters of William Forster—the father of William Edward Forster, the chief Secretary for Ireland—and a minister in the Tottenham Meeting. Elmslea, the paternal home of Mary Jane Fox, though much altered, still stands and is now a school belonging to the Drapers' Company. The pleasant garden remains, and the pond in front of the house. The circle of the Tottenham Meeting was largely made up of relations, Hodgkins, Forsters, Fowlers and others, sharing the same tastes, and principles, the same interests in philanthropic causes. Some among them were distinguished by literary gifts. The productions of the local Essay Society were of a high standard. In this cultivated and clearly defined Quaker community Mary Jane Fox and her brother grew up. The life of Elmslea, though restricted—music, dancing, and the theatre were not allowed and novel reading was discouraged,—had its social pleasures; drawing and painting were taught, and though music was forbidden it is told

that Amelia Opie taught the young Mary Jane singing. Her speaking voice was sweet and resonant, and doubtless her singing voice was promising. There were lively skating parties in winter on the pond. Very early, political feeling, among the young people, seems to have run high, one boy allowing his younger cousin threepence a week so long as he remained a Tory. To the influences of a happy childhood with its atmosphere of gentle manners and affection, may often in after life be traced a special grace of character natural to those whose first impressions have been those of the Christian law of conduct, and who have found in the relation of parent and child the living symbol of the Divine Providence. This was truly the case with Mary Jane Fox. The restrictions as to the arts through fear of their attendant evils, may be condemned or smiled at by some. But who dare despise the training which brings with it the power of self-denial for conscience' sake? Mary Jane Fox liked to recall these happy days of her youth. She would tell of journeys in the country and abroad, and the notable event of the Coronation procession of Queen Victoria whose very loyal subject she ever remained, a loyalty which later in life induced her to go to Whitehall to see the Coronation procession of Edward VII.

Her marriage, which took place in 1864 after her father's and mother's deaths, with Alfred

Lloyd Fox, the eldest son of Alfred and Sarah Fox of Falmouth, was one of great happiness. Her new home was Penmere, a house with a pleasant garden and small farm about a mile from Falmouth. There, for over twenty years she lived, occupied with the care of her family and her home duties as a methodical and excellent housekeeper, satisfying that excellent test of intellect and morals, of being an accurate keeper of accounts. She always spoke of Cornwall with affection. That region with its charm of contrarieties, its rocky coast haunted by storms, and its mild climate, its bare lonely downs, and their spring splendour of wild flowers, its mysterious stone circles and the unmatched beauty of its skies, appealed to her love of nature, and she was one to see in all this the eternal witness of Divine Power, to behold in morning and evening the silent declaration of the heavens. Perhaps more interesting than Cromlech or Menhir to her ever loyal mind was the small enclosure on the open downs near the Lands End, where, in a time of persecution some Quaker refugees had been buried. No headstone marks the green mounds within the rude stone wall and there is no place of entrance to this small sanctuary, where a few meek martyrs found rest. The life at Penmere among so many members of the Fox family, which has long been settled in the neighbourhood brought much pleasant intercourse cemented by

sympathy of interest and unity of religious aims. Some of the homes had beautiful gardens which still attract visitors by their remarkable sub-tropical plants, tulip trees and palms of many kinds, and a commonwealth of birds who, to this day, feed from the hands of their hosts with the confidence of welcome guests. In one of these pleasant houses lived at this time the gifted Caroline Fox and her sister, the friends of Carlyle, John Stuart Mill, John Stirling, and other distinguished writers and thinkers. The charm and comfort of their surroundings did not prevent much work being done in religious and philanthropic causes. Alfred Lloyd Fox kept up a steadfast interest in, and was a life-long supporter of the Friends' Mission in Syria. In 1867, with two American Friends, Eli and Sybil Jones, he visited missions in the Lebanon and other parts of Syria. He again visited the Lebanon in 1875, and particularly the mission that had been established at Brummana. In all this his wife took a warm interest which she continued after his death. She rejoiced to know, at the end of her life, that the Mission was to be re-opened after the interval of inaction caused by the war.

About three years after the death of her husband in 1885, she came to London and there settled with her sons at Campden Hill Gardens. Here she continued and increased the sphere of her activity and gradually drew round her a

large circle of friends. As a minister and elder she took a much valued part in the life of Westminster Meeting and of the little Notting Hill Gate Evening Meeting, which was often held at her house. On the question of Peace she maintained an unshaken position. For about thirty years she was treasurer of the Peace Union, a work which necessitated a very large correspondence, and during the last few years the meetings were held at her house. As treasurer and member of Committee she was admirable. In presiding at meetings she showed the rare faculty of uniting firmness of purpose and power of clear statement with a gentle persuasiveness of manner. Her voice was clear—untouched by any weakness of age. When the time came for uniting the Peace Union to the Peace Society, she entirely approved of the change, though this ended her work as treasurer. She was appointed president of the Peace Union Committee of the Peace Society. She speaks of this in her Diary, with entire self-forgetfulness :

January 22nd, 1919.—"An important Committee of our Peace Union to consider a proposal of the Peace Society that it should be incorporated with it. . . . It is a change, and takes from me what has been my little work for many years, but since M.L.C's death, too much for the good of the P.U. has devolved on me. We had a satisfactory time in much unity, and I think we

shall probably decide that the right way has now opened for the work we so desire to see advanced."

The war brought to her a burden of trial. But she was sustained by her steadfast faith and her quiet courage and determination. She did not shrink from pain, and was, for herself, ready to face emergency. But she was anxious and apprehensive for those she loved. The expression of her face changed and turned to sadness as she spoke of the suffering that the war had brought to some near and dear to her, and to that vast multitude in various countries crushed by its horrors. She felt as a Friend about Conscription, and conviction with her was a living force never ignored or reasoned away.

She writes in her diary :

"I ought to commit my beloved sons under this trial of suspense to the love so beyond a Mother's—when I know not what allegiance to the principles of Peace might include. Especially felt this possibility in dear W.'s case, being younger—but I believe he would stand firm. I have been bountifully dealt with."

And on February 5th, 1918 :

"Mine are quiet days in this room, where it is so cheering to have my dear sons and sometimes nice reading together in the evening."

Again she writes, June 27th, 1918 :

"My eighty-seventh birthday, and down to breakfast with my dear sons. . . Such kind

tokens of remembrance in lovely flowers and messages."

The entry continues, referring to a visit from a friend :

" Much interchange of our mutual trials at this sad time of military conscription, yet help has been given, and there is a resting place. But one's own feelings and the sense of what others suffer must tell on our human hearts."

The entry closes with the words :

" If only enabled to leave the future for my dear sons desiring the Divine Will may be done."

Again she writes, on July 19th, 1919 :

" In this comparative quiet we see nothing of the celebration which is drawing enormous crowds to see the great procession bringing War and Peace in such proximity. "Peace through Victory." What does it mean ? It is indeed an unspeakable comfort to know the sword sheathed between the Allies and Germany—we would not be insensible to the part of those who have deeply suffered. . . . But where are we after four years of immeasurable suffering. Conflict and anxiety still existing abroad, unrest at Home ! The root of war not destroyed, yet may we not believe openings will arise, are risen for the entrance of light in hearts prepared to welcome it "

The last entry in her Diary.

She had many friends ; some who drew to her for spiritual help and counsel ; some who were

of the large circle of her kinsfolk, not a few from outside the Society of Friends drawn by the charm of her character and the help and pleasure of her company. She was a great letter writer, and her correspondence whether of business or friendship was an almost daily occupation. Her love and interest in her friends were abiding and unfailing. The following beautiful testimony of a very near and dear friend reveals what was the depth and the fulness of her friendship.

A.W.M. writes :—

“ Of her capacity for friendship it may be said that it was varied, rich, and generous in all manner of giving, and in that self-effacement which was so striking a characteristic of her whole life. Her sympathy was absolutely reliable because she never took a trouble or a difficulty on the surface, or left it until it was understood ; hence the healing comfort of her touch ; hence also the wisdom of her counsel and the value of her judgment.

“ The centre of all her power was in her unwavering faith in Jesus Christ and His redeeming love and grace. To His faith she was loyal to the end whilst graciously tolerant of those whose views differed more or less widely from her own, and she could be a patient listener to discussions bearing upon such differences. More than all she helped us with her prayers, for she was “ at home ” in this gift to a wonderful degree, and

during the long years of our friendship we seldom met when we did not find ourselves together in this most uniting of all experiences.

“ On the occasion of my last visit, just before leaving, we sat sometime in a silence so real and so profound that it seemed to unite us together on the other side of the Veil, even more closely than we had been united here. She referred to it in a letter written soon after as having made a deep impression upon her own mind, and I look back to that experience as our real leave-taking which had in it no sense of parting or of sorrow.

Where she was there was no gloom, always cheerfulness and humour at its best mingled with the most intelligent interest in the affairs of the world. Her beautiful motherhood, giving of its best to the very end, drew round her, and into her home-life, a circle of young and younger friends who must always feel their lives richer for what she gave and helped them also to gather for themselves.

“ May we not ask if such a life, with its bright example of religion carried into the home-circle and the retired ways of daily life and active friendliness, does not point a lesson much needed in these days? Needed because the urgent necessity of public duties and world-wide affairs, tend to overshadow some of these vital truths upon which the best type of character must always depend, and Builders of the Future may do well

to take their bearings from such examples of Christian character as is here portrayed ”

A friend writes :

It must have been a rare privilege for you three brothers to stand by her and enrich her life, and retain her daily benediction.”

Another friend writes :

“ It is a wonderful life to look back on, and a great possession for you, and how thankful you must be that her marvellous faculties and sympathies were so undimmed.”

Another writes :

“ Your mother was one who always brought brightness with her and made one feel that she cared to see one and to know of one's welfare and interests. I remember my visits in the days when I was a student in London and how full of understanding and sympathetic interest she always was. She certainly leaves behind her a beautiful and inspiring memory of a life that embodied what she professed.”

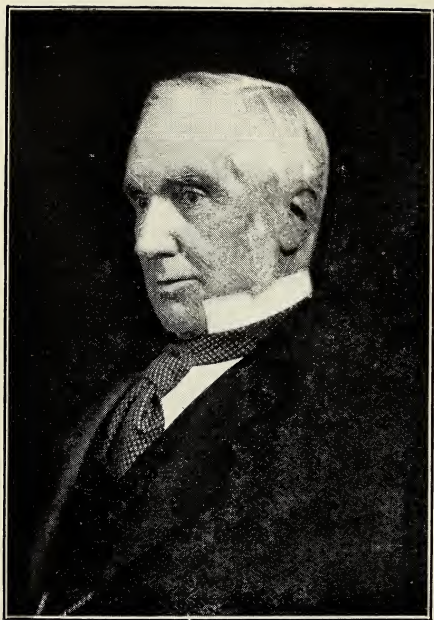
“ That precious Mother's Home-going,” says one who knew her well, “ in this golden Autumn weather seems like the blessed ripening of a perfect fruit. . . . To see in mind her dear face always shining out with brightness is one of the treasure-pictures of life.”

She had great energy of mind and body, and through all her long life had little experience of ill-health. After coming to London she had an

attack of rheumatism, which afterwards obliged her to use a stick when walking. But as she rose and advanced, with a bright smile to meet a visitor the slight lameness seemed only to add a grace to her welcome.

Her life, even at her advanced age, was an active and full one. Daily duties were carefully fulfilled. She was a diligent reader of the Bible. not from the critical or historical standpoint and without insisting upon the verbal inspiration of the text, but she was deeply concerned to uphold the authority of Scripture. The firmness of her conviction never altered her gentleness of spirit. Sitting by her fireside, hearing her talk, her "counsel, comfort, and the words that make a man feel strong in speaking truth," her visitor felt in the presence of one of those of whom the fifteenth century mystic says : "They give their will to the Light of Life, and the Light gives them gentleness." The fabric of her life was in perfect accord, the outward wrought after the fair pattern within, and her personality was a constant constraining power for good. She was a missionary spirit to the last day of her life. Death visited her gently, and her last illness was short and painless, leaving her serene cheerfulness unbroken. Her frequent remark was on the kindness of those about her.

"How kind you are !" she said : and in this gentle and loving frame, she fell asleep, her face



SIR EDWARD FRY.

in death taking upon it a look of great strength and calm.

A. W. M. adds this note to her memorial of her friend :

“ I saw her vividly in a dream last night standing in the hall of her house with her stick in her hand, which she handed to me saying : ‘ I shall not need this any more.’ ”

SIR EDWARD FRY.

THE life of Sir Edward Fry affords a striking instance of that division of labour in a Christian community upon which Paul lays such emphasis in the twelfth chapters of Romans and first Corinthians. He was a loyal member of our Society, and a regular attender at the morning meeting at Westminster during his professional career, and after his retirement at Portishead, where he usually read a chapter from the Bible ; but in the “ affairs of the Church ” he took little or no part, and was probably unknown at Yearly Meeting, over which body his elder brother, Joseph Storrs Fry, presided with conspicuous success for many years. One reason for this is obvious. In the career of a successful barrister (unless he be a pure conveyancer) not only is absolute regularity at his chambers of the Court essential, but a large practice necessarily involves an almost constant strain of work beyond the ordinary hours of a working day. All this is

quite incompatible with regular attendance at meetings for discipline, service on committees and kindred duties which occupy so much of the time of active Friends. Yet without being a successful barrister Edward Fry could not have become a judge, and without being a successful judge he could not have performed those even more remarkable public duties which he was subsequently called upon to undertake, as we shall see later, and which gave to his country and to the world the services of a great mind imbued with the spirit of Quakerism, instinct with a sense of justice, with the claims of humanity and the love of peace.

Edward Fry came of Quaker stock, being a son of Joseph Fry, of Bristol, and grandson of the founder of the well-known chocolate business in that city. He was born on the 4th November, 1827, and thus was, at his death, within a few days of completing his ninety-first year. He graduated at London University in 1851, and commenced his study of law in the Chambers of the well-known Quaker barrister, Joseph Bevan Braithwaite, who had been a pupil of an earlier Quaker barrister, John Hodgkin, whose daughter, Mariabella, Edward Fry married in 1859. They were thus at the time of his death within a few months of celebrating their Diamond wedding. Their long married life was one of enduring happiness and devotion.

Edward Fry was called to the Bar in 1854, and his future career may be divided as follows : (1) fifteen years as a junior, to 1869 ; (2) eight years as a Q.C., during which he rapidly attained great eminence ; (3) fifteen years, to 1892, as a Chancery judge, of which seven years were spent in the Court of First Instance and eight in the Court of Appeal ; and (4) rather more than twenty years in public work of various kinds, from the last of which he eventually retired about four years before his death.

The story of Fry's legal career hardly calls for much space in a memoir such as this, but it may be mentioned that during the latter part of his short term as a Q.C. his skill in arguing a case was so sought after that he found it necessary to "go special," that is to refuse to take any case outside the Court in which he regularly practised—except in return for a "special" additional fee, which was often offered to obtain his valuable services. The *Times* describes him as "undoubtedly the first man at the Chancery Bar," and the *Law Journal*, speaking of his career as a Lord Justice of Appeal, says that "his large knowledge of legal principles, his singularly keen and logical mind, and his remarkable power of terse and lucid expression, enabled him to hold a conspicuous place among his numerous colleagues."

It was a surprise to the legal world that so

able a judge should retire from the Bench, on the completion of the fifteenth year which entitled him to a pension, when only in his sixty-fifth year, and still at the height of his intellectual powers ; but the choice was probably a wise one for himself, as it certainly was for his country. It gave him the opportunity of visits to Rome, Greece, Egypt, Algiers, etc., all of which had been impossible during his professional career. It also gave time for his scientific and literary pursuits, and generally for a happy home-life—so largely denied to a busy man—which formed such an important feature of his later years. To one of his family a friend wrote after his death, “ Your father’s love for you seemed a revelation of all that fatherhood could be.” His retirement, moreover, gave to his country the opportunity of calling in aid his keen, well-trained and impartial mind to settle public disputes of many kinds, or to inquire into the facts and merits of great public questions. This work, coming at the end of his normal legal career, may perhaps nevertheless be regarded as the most valuable and important part of his career as a whole. The *Daily Telegraph*, referring to this post-legal portion of his life, as so unlike that of most retired judges, says :

“ He became, not a peer of Parliament, but a species of arbitrator-in-chief to successive Governments. It is not surprising that when

anxious and difficult enquiries had to be undertaken his name should have so often suggested itself to the advisers of the Cabinet. His experience of men and things has been wide ; he was in the full enjoyment of his powers, mental and physical ; and he had never taken any part in political life. . . . In all cases in which he acted as an arbitrator Sir Edward refused to accept fees in excess of the amount which, added to his pension, would make his income equal to that of a judge of appeal. So frequent and valuable were his services in these fields, that he was once described as the ' Lord High Pacificator ' ; and he has often been spoken of abroad as the Nestor of Jurisprudence."

The following are the principal Arbitrations and Commissions of Enquiry over which he presided in this country :

Royal Commission on the Irish Land Acts (1897).

South Wales Colliery Dispute (1898).

Grimsby Fishery Dispute (1900).

Metropolitan Water Board Arbitration (1902).

Royal Commission on Trinity College, Dublin (1906).

London and North-Western Railway Dispute (1908).

But perhaps even more striking was the international work he did abroad in connection with

the Hague Conferences and Tribunal. After the first Conference in 1899, each country had to appoint three legal Assessors to form a panel from which the five judges to try each dispute as it arose were to be selected. Sir Edward Fry was one of the first three chosen by this country, and was in fact one of the arbitrators at the first Hague Tribunal, held in 1902, to settle a dispute between the United States and Mexico. The importance of this arbitration was not so much its subject matter, as that being the first, it was necessary to formulate rules for procedure, rules of evidence, etc. Fry took a conspicuous part in the framing of these rules, thus establishing precedents for the guidance of future Tribunals.

He again acted as a member of the Tribunal which in 1909 decided on the dispute between France and Germany on the Casablanca episode, besides sitting in Paris in 1904-5 as British Legal Assessor at the inquiry into the attack of the Russian Fleet on the Hull trawlers.

At the second Hague Conference in 1907, Fry was appointed Ambassador Extraordinary and First British Plenipotentiary. The Conference did not succeed in arranging a mutual reduction of armaments, or in forbidding the use of floating mines, both of which proposals were urged by England and opposed, in company with others, by Germany, whose military might and threatening attitude he then felt to be the dread

of the other assembled nations and a danger to the peace of Europe. But it was not for nothing that a Quaker lawyer was appointed to represent England at this great International Conference, and he appealed to them with earnest words to promote that universal peace among nations for which noble and inspired minds had longed.

A testimony to the value of his work there has recently been received in a letter to one of his daughters from M. Léon Bourgeois, then the French Plenipotentiary, at one time French Premier, and now the French representative on the League of Nations Council. After referring to Sir Edward Fry's incomparable knowledge of the science of law, his experience and power of work and the invariable justice of his judgments, he continues: "I shall remember all my life the terrible reply which, as *doyen* of the jurists at the Conference, he made in a few incisive words to Baron von Marschall's long tirade against Arbitration—a prophetic reproach which the final victory of right has now confirmed. But I admire almost more your father's pure and high-souled conscience, his inflexible straightforwardness, his passion for right, his strict performance of every duty, and all this united with such simplicity and kindness."

In addition to all this public work on a large scale, Sir Edward Fry, for many years after his retirement, was an Alderman of the Somerset County Council and Chairman of the Quarter

Sessions; also Chairman of his local Petty Sessions. His passion for just dealing led to his attack upon the practice of secret commissions, and eventually to the passing of an Act making them illegal. It led him also to issue a protest to our Society when, in his opinion, a course of action inconsistent with the integrity of Quakerism was involved. In all its aspects this matter was one of great distress to him.

Outside his professional work Edward Fry's chief interests were literary and scientific. As a young man, in addition to a work on the abstruse subject of "Specific Performance of Contracts," which immediately brought him fame in the legal world, he wrote two religious books, "Essays on the Accordance of Christianity with the Nature of Man," and "The Doctrine of Election," and some articles on "Darwinism and Theology." After his retirement from the Bench, when able again to turn his attention to literature, he published a volume of studies, historical and social, and also a "Life of James Hack Tuke," the English Friend who did so much for the regeneration of Western Ireland.

From the great matters of national and international concern, he turned for recreation to the study of some of the lowly plants and of the Mycetozoa, that strange group which seems half animal, half vegetable in its nature. Three little books were the result of these studies, in

which he had the assistance of one of his daughters, "British Mosses," "The Mycetozoa," and "The Liverworts."

The following characteristic story from a Scotch divine will show the pleasure given to himself and others by Edward Fry's keen pursuit of botanical science. They had to wait two hours for a steamer at an uninteresting village in Scotland, owing to some mistake on the part of his friend, who apologised for thus wasting his time. "'But we shall not waste any time!'" said Sir Edward. He took me to an old roadside wall, and there, with the help of his pocket microscope, he showed me to my great astonishment what an amazing variety of lichens and mosses could be found on two or three yards of that old wall! The two hours which I had feared would pass wearily for him were all too short for both of us, and we were quite sorry when the moment came when we had to hurry to the boat!"

It may be well thus to end the memoir of a great public man as showing not only the versatility of his mind, but the way in which he brought his intellectual strength to bear alike on solving great affairs of State and studying with humble admiration the minute and marvellous works of the Creator.

He passed peaceably away on 18th October, 1918, after many months of helplessness and

weakness most patiently borne, and was buried close to his home at Failand in the ground surrounding a modern church where he had often read the lessons on a Sunday evening.

He had longed to see Peace ; but though he died a few weeks before the Armistice, M. Bourgeois's words are appropriate.

" Sir Edward Fry, after giving so many years of his life to the noblest of causes, was not to set foot on the Promised Land of liberty and justice on which his eyes were always fixed, but at least he must have been assured in his last days that the threshold was near, and that mankind was about to cross it. May this hope have been his supreme consolation."

[The two following short character sketches have been supplied to the writer by personal friends long acquainted with Sir Edward.]

" Sir E. Fry's tastes were simple, and he was an example of ' plain living and high thinking.' He had continual pleasure, not only in reading but in study ; and his further recreations were chiefly derived from nature—country walks and drives, travel amongst beautiful scenes, especially among mountains, search for flowers and mosses, or visits to scenes of historic or geological interest.

" In conversation, he avoided talk on trivial things, and enjoyed discussing character, and scientific and ethical questions. Though not

a man of the world, he much appreciated visits from his friends, and conversations with them ; he enjoyed hearing or telling a good joke, the twinkle in his eye and his pleasant smile showed his savour of it. However busy, he always kept Sundays free from legal work, and loved to spend them with his family, in quiet reading and in teaching his children in their earlier years. He always delighted to impart knowledge."

Another friend writes: "My earliest impression was the extreme trouble taken to acquire exact knowledge on a previously unfamiliar subject, and the keen attention to, and enquiries made of, an agitated and somewhat alarmed informant. As the first slight acquaintance ripened into friendship, other characteristics rose into strong relief ; one was the beautiful old-world courtesy, so seldom seen now, and so infinitely winning, especially when allied with a gently reserved manner and speech, which, at times, became almost diffident, surely a remarkable trait in a man so distinguished.

"Another vivid recollection is the great variety of subjects in which interest was shown, with always the same characteristic of probing into fundamental points. Again, another, and one especially attractive, the wide-minded and wide-hearted spiritual tolerance, which never permitted a harsh word or narrow judgment of those from whom he might differ. I have no

recollection of even the faintest approach to such a thing, and yet one could not be admitted to any degree of intimacy without feeling that religion, in its truest sense, was the ruling principle of a life so full of engrossing occupations that, in one less earnest and sincere, it might have fallen into the second place.

“My memory of Sir Edward is that of a high minded, large-hearted Christian gentleman, ever willing, even when increasing infirmities of age began to make themselves felt, to place his great abilities and his funds of information at the disposal of those whom he might serve by them.”

FLORENCE GARDNER.

FLORENCE GARDNER was born on Christmas day, 1864, and entered into rest 27th December, 1917. She was the second daughter of John Myers and the late Jane Gardner, of Leeds. She had but a short term at Ackworth, so that her principal schooling was under the late Mary Ann Gundry, who died as a missionary in Japan, and with whom she maintained an affectionate friendship until Mary Ann Gundry's death. Her early bent was for the teaching vocation and later in life she obtained the Edinburgh University degree of LL.A. For several years she was governess in two private families, and in 1897 commenced a private school in partnership with another lady.

Whilst "diligent in business" she took a Women's Sunday Afternoon class at Woodhouse Carr. This she carried on until she left Leeds in 1911. One of the scholars, old enough to be her mother, once said at the Annual Meeting of the School, speaking of Florence, that when she first took the class she thought, and very likely said, "what a young thing to teach us old women." However, this idea soon gave way to appreciation and love. Florence took her full share in the work of the Society—both as an Overseer and Elder. She not infrequently spoke very helpfully in our Meetings for Worship. The following extracts from *The Friend* may be quoted :

"One who can ill be spared has been lost to us before her time in the comparatively early death of Florence Gardner, of Buckhurst Hill, formerly of Leeds. Truly hers was a full life.

We live in deeds, not years ; in thoughts,
not breaths ;

In feeling, not in figures on a dial.

For twenty years or more she was junior, but residential, partner in a small but successful day school in a populous residential district of Leeds—in proximity to the Grammar School, High School and University. Those who knew her only as an enthusiastic and sympathetic headmistress would have been surprised to discover what a weight of responsibilities were being quietly and undemonstratively shouldered by this slightly built, but

brave woman. With the help only of a delicate sister, she added to her scholastic duties the mothering of their two orphan nephews. But these family cares did not deter her from a wider field of activities. With the help of her father and sister she bore a heavy share of responsibility for the pastoral care of a mission centre in a somewhat depressing district of her native town. She was, moreover, a diligent attender of the central meeting of Friends, not unfrequently sharing with the company her store of helpful thoughts, and contributing a discerning judgment to the service of eldership. The social and intellectual life of the congregation had her interest and participation. Doubtless all these activities were lightened by a gentle, patient and sympathetic disposition, and a saving gift of humour, which endeared her to all who knew her. Her memory will long be fragrant, as of one who sweetened and beautified all around her, and witnessed that underneath her brave and gentle spirit were the Everlasting Arms."

Florence Gardner removed from Leeds to Buckhurst Hill, Essex, in 1911. The following short account of her life since her removal appeared in *The Friend* in the same issue as the extract above:—

"It is only about seven years since Florence Gardner settled at Buckhurst Hill, but those years have been very fruitful ones, leaving

ineffaceable memories behind. She wrought a wonderful transformation in the large boarding and day girls' school which she and her younger sister took over in 1911, and only a few months before her death they had moved to a much more roomy and beautiful house overlooking field and forest. This move had cost her much thought and labour and it was a great joy to see it accomplished, and to be increasingly conscious of the love and loyalty of her pupils and their families. She had the true mother-spirit for the young "wards" for whom she made her house a true home, and for the flocks of girls, big and little, to whom she was always giving of her best. Into her loving personal work for all these she threw herself with untiring self-sacrifice, yet she was never too much absorbed to neglect the claims of friendship or of the Society which was so dear to her. Although the distance from Wanstead meeting made it difficult for her to attend very regularly, her presence always brought a sense of spiritual strength, and her wise eldership was greatly valued. She acted as Clerk of the Monthly Meeting of Elders in Ratcliff and Barking Monthly Meeting. There was a great soul and indomitable courage in that fragile little body. She underwent a serious operation in a nursing home, from which she never rallied, passing peacefully into the fuller life on December 27th, 1917, her spirit calm and unclouded up to the last.

A very large number of friends and neighbours, including many of the pupils and their parents, gathered at Wanstead on the last day of the year to lay her to rest with a sense of thanksgiving for the fulfilment of a long and beautiful service for others."

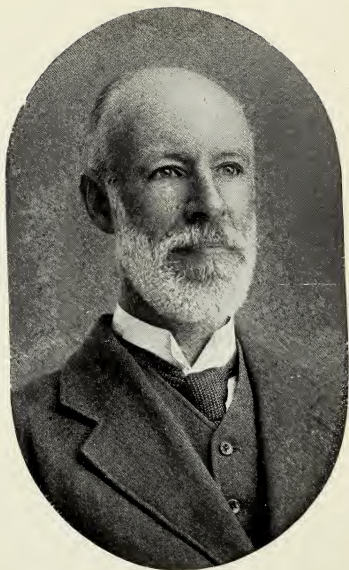
The following lines were on the funeral card :

"And the beauty that was around her she wore as a garment, but the beauty that was within her shone forth for the help and joy of the dwellers in her garden, and of those whom she met by the way."

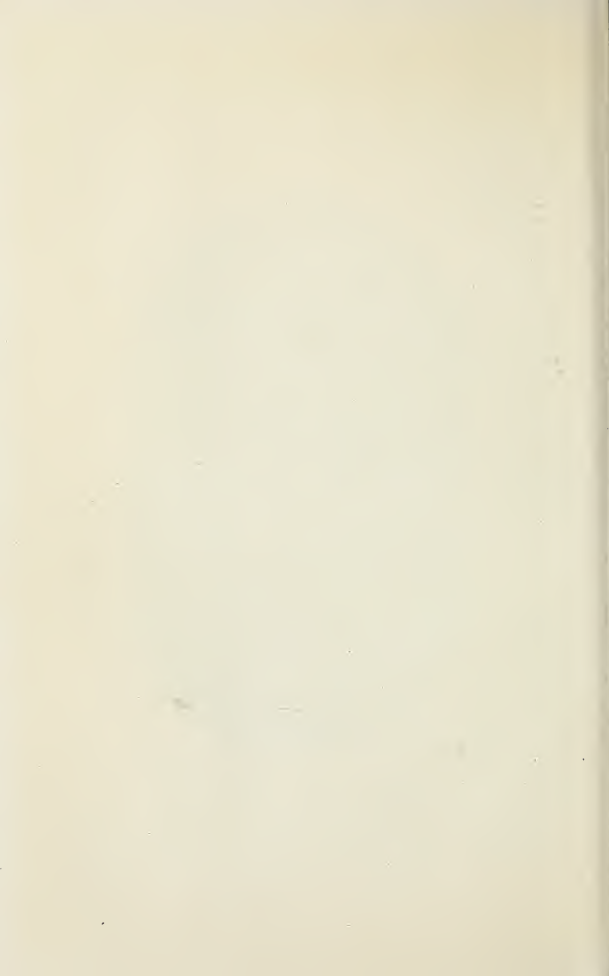
CHARLES EDWIN GILLETT.

"AFTER all," says Michael Fairless, "what do we ask of life, here and indeed hereafter, but leave to serve, to live, to commune with our fellow-men and with ourselves ; and from the lap of earth to look up into the face of God." One cannot but feel that this desire was attained in the life of our late Friend, Charles E. Gillett. A noble, earthly life has closed, and those left behind are conscious of a whole-hearted feeling of joy for a life so well and ably lived, attuned to the highest, earnestly desiring that he might be a faithful ambassador of Him whose servant he joyfully chose to be.

Born in 1861, the son of Charles and Gertrude M. Gillett, of Banbury, he was educated in his young days at Weston-Super-Mare, where he enjoyed the advantage of the valuable tuition of



CHARLES E. GILLETT.



the late Isaac Sharp : from there he passed on to Oliver's Mount School, Scarborough.

The call to devote himself to the Master's service came to him imperatively one morning in meeting, and he was quick to respond. As always happens when the Master's call is faithfully answered, new opportunities opened, with which came greater responsibilities. For a time he was engaged as a banker at Oxford, in which district he was instrumental in starting several Friends' meetings, and he also took an active part in the Adult and Children's Schools in the Y.M.C.A.

In 1900 he married M. Caroline Howitt, elder daughter of the late Dr. F. Howitt, of Nottingham. The marriage was a very happy one, and the home ever a centre of generous hospitality, with a serene calm atmosphere which was restful to many whose lives were storm-tossed. As a working man once remarked, "It does not matter to Charles Gillett whether one is rich or poor, high or low, the welcome is ever the same, and he knows no distinction of class or creed." Three sons added to the joy of the home life.

Charles E. Gillett's interests were manifold ; no phase of life proved itself too small for his interest. One recalls how he could throw himself happily into discussions of spiritual and moral difficulties, from which discussions he would turn quite readily and with unabated animation, to a talk on chickens or fruit, or garden life.

Our Friend was a true Internationalist. Five times he visited the Continent, loyally seeking to carry his Master's message to those of other tongues. One of his Continental journeys in company with his uncle, the late J. B. Braithwaite and two others, extended to Eastern Europe and Palestine. In later years he rendered devoted service as Clerk to the Continental Committee; and one realises how his heart leapt to the reaching out of those bruised Continental people who, at the moment so greatly need the ministry of men and women to whom the Master is the Alpha and the Omega. In addition to these Continental journeys, he visited among Friends' meetings in Ireland and many in England.

Charles Gillett's loyalty and zeal for the Society of Friends were second only to his loyalty and zeal for Christ. He was Clerk to Witney Monthly Meeting and afterwards to Worcester and Shropshire Monthly Meeting, and he had a loving interest in all the meetings in the wide area of Western Quarterly Meeting. His ministry was varied and showed breadth of thought and great toleration, urging always that Christ should be the pivot of individual life as well as of Church life.

His last years were spent at Worcester, and the years of war found him immersed in his Master's work, for which great opportunities opened daily. The lovely home at Southlea was a meeting ground

for many who found themselves cut off from the stream, and indissoluble friendships were formed. Harold Watkins, of the Downs School, Colwall, and, as a conscientious objector, brought into intimate touch with our Friend, writes: "In all his dealings with the hundreds of young men who were visited by him in prison and guard-room he never failed to impart some measure of that spiritual fervour which seemed to possess his whole being. He never tired of dwelling on the importance of 'the things that really matter,' to use one of his favourite expressions, and he had a wonderful way of making men realise it and of reconciling them to the loss of all things else. His faithful service as a prison chaplain and a visitor to military camps through three difficult years will long remain a most grateful memory in many a home: his unerring tact, his numberless quiet kindnesses and the unflagging zeal with which he laboured for the cause he had so closely at heart endeared Charles Gillett alike to officials, prisoners and that small host of relatives whom he comforted and succoured through all the dark days. He spent himself and was spent in the pacifist cause, which for him was but a part of Christianity and the natural consummation of his ministry in the service of God."

A working man whose pacifism is based only on political grounds wrote: "Charles Gillett was a born reformer. . . . He had a quick

eye for the redeeming parts of a character, and a large toleration for the infirmities of men exposed to strong temptations. Where principles were in question he was always firm, but he was full of benevolence towards individuals." Two convinced Friends wrote : " How delightful was their hospitality—a difficult matter in the last four years ! To us who were not members of the Society their home was a ' temple in the midst,' to which we might sojourn, there gradually, through the ministrations of a gracious friendship, to be brought into practical and abiding touch with the vital Peace and other work of Friends. Of their first meeting with C. E. Gillett, they wrote : " We can never forget his shrewd, wise counsel, his grace and kindness, his perfect manners ; he seemed to lack nothing that was needed to ease and guide us in a troubled time."

The call came suddenly. Our Friend was stricken down whilst a week-end Lecture School was being held in the beautiful grounds of Southlea. Even then he was planning for a Peace garden party on Peace Day ; but his work here was finished and God took him for a higher service. His Master had permitted him to see the last conscientious objector released from Shrewsbury prison. The Sunday after he had passed away his Adult School class, for which he had so faithfully laboured for six years, realised that his was indeed a " heart that had understood," and

they go on, thankful for the understanding of them and their needs. The funeral took place quietly on the 21st July, 1919, at the Friends' Meeting House, Worcester, in the presence of a large assembly. Thankfulness for the happy consecrated life and hope for a joyful reunion were the keynotes of the gathering.—*The Friend*.

EDWARD GLAISYER.

EDWARD GLAISYER was born at Brighton in the year 1842. During his early childhood his parents moved to Dublin and he was left at Brighton under the care of his grandmother and aunt.

Our boarding schools of Croydon, Ackworth and Bootham each had a part in further equipping his intellect and general knowledge. His memory was of no common order, and up to the end of his seventy-six years he was able to produce out of his well-trained mind facts of history, science and experience to the fascination of his listeners, and he would often surprise his friends by the accuracy of detail with which he would repeat conversations held in early life. This power, united with a vivid imagination gave him the gift of story-telling to a remarkable degree and made his companionship a delight to both young and old.

It was proposed that he should become a teacher for he showed marked capability for the work, but his sensitive nature shrank from the

estrangement from children which at that time so often existed between teacher and taught. He therefore entered trade, and eventually went to live at Leighton Buzzard in Bedfordshire, to assist his father, Joseph Glaisyer, in his grocery business.

An Adult School had been started in the town in 1864 and Edward threw himself very heartily into the work, succeeding his father as superintendent at his death in 1873. This position he filled for the thirty-one years in which he lived at Leighton. In token of their love and esteem the members of the school presented him with an illuminated address on his retirement, addressing him as their "Superintendent, Counsellor and Friend," which words seemed very fittingly to express the close bond which existed between them.

He was married in the year 1877 to Jane Brook of Huddersfield. Three children—all girls—were born to them, and their home life was one for which he frequently gave thanks to God. It was during these early years of his married life that he gave his most extensive and devoted work on behalf of the Temperance cause, which work claimed his unwearied support and keen interest from early manhood to the time of his death. A fellow worker writes, testifying to his "great ability in advocating the good cause," and that "no more conscientious and fearless supporter could be found; a stalwart too, in Temperance *Politics*." So great was the

opposition that on one occasion his premises were besieged and stones thrown. In looking back on those days he often expressed his great thankfulness for the stand taken and maintained, at the time when he could give freely of his strength and vigour.

He was recorded a Minister of our Society in 1883, warm appreciation of his ministry being expressed. He had for some years been taking vocal part in the Meetings for Worship—having entered into a deeper and fuller religious experience soon after coming to Leighton. His gift in ministry grew with the years, in spirituality and power, witnessing to the living, illuminating presence of the Holy Spirit.

Service to the Monthly and Quarterly Meetings to which he belonged claimed his earnest thought and interest. He was appointed Clerk to the Meeting for Ministry and Oversight, and served on many Committees in connection with the work of the Society in the district. He took a keen interest in the work of Sibford School, regularly attending the School Committees and taking a close personal interest in some of the children he had been instrumental in bringing in touch with the school. His watchful fatherly solicitude was continued for years after they left school as he followed the course of their young lives.

His visits to the meetings in his own Monthly Meeting and also at greater distances up and

down the country were much valued. Frequently, when travelling on business, he would carry with him a "Minute" from his own Monthly Meeting.

His life and labours for the good and uplift of his fellow townsmen also brought him constantly in touch with members of other religious denominations. A Friend wrote of him.

"He is a power in the town and neighbourhood and he is a minister approved among us. Edward Glaisyer has by inheritance no less than by reading a true appreciation of the "Spirit of Quakerism" and he is undoubtedly deeply attached to the Society. At the same time he has more than an average acquaintance of the systems around us in the religious world."

The last fourteen years (1904-1918) of the span of seventy-six divide into seven at Woburn Sands and seven at Lewes.

A growing work in the neighbouring village of Woburn Sands, in Buckinghamshire, needed help, and Edward Glaisyer warmly responded to a call there. Here, as at Leighton, his work was fruitful and much blessed to some, and it was here that his great love and understanding of child nature first found full vent in reorganising the Sunday School on the newer methods of Mr. Archibald.

In 1911, at the request again of local Friends, Edward Glaisyer moved to Lewes, where he was likewise greatly loved. Distinctly a preacher,

he gave helpful addresses at almost every meeting he attended, even when health hardly permitted, speaking with his old vigour with illustration and thought.

Here also he built up a Sunday School "to the delight of the little ones, who became very fond of him." The testimony of one of the parents, "I thank God that Mr. Glaisyer ever came to Lewes," speaks more, perhaps, than any details of accomplished work could do.

The cause of Peace was no less present in all his labour for the bringing in of the Kingdom.

Lewes, a country town, and Denton, near Newhaven, a Home Office work centre, brought young men into the district, and many a young soldier of the Cross bearing the unpopular brand of "C.O." found fatherly encouragement in his home, or in the prison at Lewes, where for a short time Edward Glaisyer visited as "Quaker Chaplain" and found much joy in the service.

"Edward Glaisyer truly loved and was loved. Ever ready in times of trial and sorrow to give practical sympathy, ready, too, to rejoice with those that were glad. He was only really happy when loving those around him and increasing their happiness." In his self-forgetful service for others, the recipients of his kindness were often unaware of his helping hand.

During his last illness the words which were constantly with him and sung to him

during his last hours give us the keynote of his life : —

“ The King of Love my Shepherd is,
Whose goodness faileth never,
I nothing lack if I am His
And He is mine for ever.”

He passed away on the 13th February, 1919.

MARIA CATHERINE GREGORY.

THE subject of this memoir would not have considered herself worthy of a place in these records. Indeed, not long before passing away she said to the writer of this article, “ I am not an Annual Monitor person.”

Humble though her views were and low as her estimate would have been of her spiritual attainments, we recollect that Moses knew not that his face shone, and this is true of many lesser servants of the same Master.

Edmund Gosse in an address at the London Institution ten years ago commented very severely on the insincerity of biographical writing and said that a portrait should “ have its shades as well as its lights,” that the “ first consideration should be truth, and that the weakness or blindness of relatives should not make the portrait untrue.”

Necessary as this caution is, it still remains to be said that if it were possible to write the simple truth, as God knows it about any of our



MARIA C. GREGORY.



lives, neither we nor the world would be able to bear it.

Maria Catherine Gregory was born eighth month, 24th, 1876, and was the younger daughter of Thomas and Maria Gregory of Bristol. With the exception of some years at Sidcot School, practically the whole of her life was spent at home, first as a faithful daughter, and latterly ministering to the comfort of her brothers, for whom she kept house.

Amongst particular letters treasured up was one from her mother, written to her when a school-girl at Sidcot, containing the following paragraph, "Tell me everything, my dear, all thy little troubles, as well as joys, and never forget to tell all to Jesus, He will hear and He will answer, if thou prays to Him with all thy heart, that is, He will answer so far as is good for thee."

Who can measure the good that may follow from seed thoughts dropped into the hearts of their children by Christian parents, the words perhaps forgotten but the sub-conscious influence following them through life.

After leaving school M.C.G. entered at once into the duties of home life, often arduous, and necessarily at times monotonous, yet there is a real sense in which to "work is to pray," and in the words of an earnest Christian known to the writer, "It may seem monotonous getting these dinners and suppers, yet that may be the work

our Lord wants us to do." It is not the mere work but the spirit in which it is done that matters, the general atmosphere surrounding the life, that which Wordsworth well expresses as

"That best portion of a good man's life,
His little nameless, unremembered acts
Of kindness and of love."

This atmosphere, we are glad to remember, largely surrounded the subject of this memoir. She had her conflicts, some of them known only to herself and God, and experienced discipline, the withholding of things naturally desired, but for inscrutable reasons denied, about which we can only say, "All things work together for good to those who love God."

It is instructive that when about twenty years of age, her mind being in a troubled state, she said either aloud or mentally, "Is there no Christian I can follow?" Quite outside of herself it appeared to her the answer came, "Follow Christ."

In 1907 her father died, of whom she wrote, "He took a very humble view of himself and his attainments, feeling from the bottom of his heart, "I am nothing, Christ is all," which is amply proved by the many and various writings which he has left behind.

In 1912 her mother passed away, to whom M.C.G. had been an affectionate and devoted daughter, watching over her to the last with

tender love, and who told her not long before she passed away, that she never expected to have such a wonderful feeling of peace given to her.

Until 1916, M.C.G. enjoyed good health, when adverse symptoms appeared which largely altered the trend of her life. This, to one of her active nature, was a great trial, but she bore that and the succeeding difficulties with characteristic courage, though at times despondent and inclined to be troubled about her lot.

Amongst her papers is one dated June 30th, 1918, in which she states :

“ I should like to put on record a remarkable dream I had a few weeks ago. I thought I was looking at a picture, the subject of which was the Lord Jesus Christ near the bottom of a hill. I saw His face very clearly, and it was that of a pale, worn-looking man with a somewhat bent back. He was toiling up hill through brambles of a brown colour and consisting of nothing but sharp, long thorns, and the atmosphere around seemed misty and dull. Then much higher up, I could see Him still climbing, but instead of the thorns it was through bright, green vegetation, and at the top the sky was of a brilliant blue, and absolute brightness everywhere. This dream came to me as a message of comfort, and to show that though we may have many trials to go through in this life, if we cling to Christ who is our only hope and refuge, He will bring us at last to

that place where there is absolute joy and freedom from all suffering and sorrow."

During April, 1919, a fresh trouble developed in an inward growth, necessitating a serious operation. In a letter to a loved brother telling him that the doctor advised consulting a specialist, M.C.G. says, "This is very trying to me, but I trust I shall be helped through and given courage to go through whatever comes."

Before going into the hospital she remarked that she believed it was the Power of God that had kept her so calm hitherto. Though it seemed doubtful as to whether she would survive the ordeal of the operation, a good recovery was apparently made and during the summer and early autumn she went to Weston-Super-Mare and other places in the hope that the change might do her good. In October the old symptoms returned. It became necessary to go again into the hospital for a further operation, but only a minor one, for purposes of relief, and on her return home she did not again leave it.

On the 11th November, 1919, she said to the writer, "I have nothing of my own to trust to," and in prayer thanked God for the goodness that had followed her during life, and said that she realised Jesus had died for her.

The 54th of Isaiah was one of the passages of scripture specially asked for and during her illness poetry and hymns seemed to soothe her.

Amongst those read was "My Pilgrimage," by Sir Walter Raleigh, containing the lines,

"There will I kiss
The bowle of bliss
And drink mine everlasting fill,
Upon every milken hill ;
My soule will be a-dry before
But after that will thirst no more.

On November 28th, 1919, she wrote : " I'm certainly getting worse ; of course God can do anything, but He doesn't always choose to work miracles. I know your prayers are always that they may be answered according to the will of God. I prayed that if it was God's will to heal me, my mind might be set that way, but it is not. . . . don't be thinking about my being restored, but pray that I may be helped along the path I am going. It does seem so difficult at times, and I get very weary and long for the time to go if it be God's will.

" I do realise that I am being greatly helped, but I am afraid I am not so patient as you think I am."

In the evening of January 28th she suddenly became worse, saying, " It is dark, I cannot see any of you," and then " It is lighter now " and in a very clear voice " Give my very dear love to Charlie " (an absent brother) and then rapidly passed away being unconscious only a brief space before the end, retaining her faculties almost to

the last. She desired that the words "Nothing in my hand I bring, Simply to Thy Cross I cling," should be placed upon her funeral card. It is significant that in April, not long before the operation, the writer quoted the lines :

" Oh Saviour, I have nought to plead
On earth below, or Heaven above
But only my exceeding need
And Thy exceeding love."

She replied " That is expressed in the lines 'Nothing in my hand I bring, Simply to Thy Cross I cling,' " which seems to show that these words had remained with her throughout.

A Friend, speaking at the funeral, spoke of M.C.G. as having died in her early prime, and further added that had we been in the habit of using the Anglican Liturgy we should not have had the slightest shadow of doubt when we come to the words " In the sure and certain hope of the resurrection to eternal life."

" It matters not at what hour of the day
The righteous fall asleep, death cannot come
To him untimely who is fit to die
The less of this cold world, the more of Heaven,
The briefer life, the earlier immortality."

JOHN ST. GEORGE CURRIE HEATH.

JOHN ST. GEORGE CURRIE HEATH was born in 1882 at the Vicarage of Hucclecote, in Gloucestershire. The third child and only boy in a group of five children near of an age (the children of



JOHN ST. GEORGE
CURRIE HEATH.

his father's second marriage), he grew up in an active and spirited household.

From the careful instruction of his father (who even relearnt Greek when past seventy that he might teach his boy), St. George passed on to Cheltenham College, and thence as a scholar to Corpus Christi College, Oxford, where he continued his classical studies, taking "Mods." and "Greats." He quickly made a name for himself in the Union Debating Society, becoming its President in 1904. He also gained the lasting friendship of some of the most active minds of his generation.

It was at Oxford that he first became sensible of the direction of his life-work. Social reform and sympathy with the cause of Labour were much in the air and he quickly caught fire.

Immediately on leaving Oxford, in 1905, he accepted the Wardenship of the Weighbour Guild Settlement in Sheffield. It is an amusing picture we get from letters and accounts of this time—the young southern graduate with his ingratiating ways, learned only in Latin and Greek, but full of theories and sunny confidence that the world might soon be set in order, suddenly tossed in among rough-spoken, hard-headed Yorkshire workmen. But his native wit and grit kept him on his feet and he seems soon to have won liking and respect among all classes. In 1907, however, he resigned this appointment

to become lecturer in Economics and Social Science at Woodbrooke, and the better to fit himself for the work, he spent a semester at Freiburg for special study under Professor Schultze Gävernitz, with whom he remained in correspondence up to and after the outbreak of war.

At Woodbrooke the simplicity of Friends' ways delighted him. He found himself in close sympathy, too, with our religious views. His own nature, deeply and sincerely religious, had been lonely in a gradual alienation of conviction from the Church in which he had been reared. In 1909 he applied for, and was admitted to membership in the Society. Thenceforward he became a regular attender of our meetings and his ministry was valued by many. He was also keenly interested in the Adult School movement.

It was at Woodbrooke that his power as a teacher began to unfold itself. "I have never worked so hard for anyone in my life," said one of his students.

Not a few will remember with love the short well-knit figure, with its lank, straying hair, emphatic forefinger and rich convincing voice, earnestness and enthusiasm still blending in him with a certain chubbiness of mind. He did not sift or criticise himself much as yet. His lectures were still boyish experiments. His power in lecturing rose almost to a mastery some years

later, when he gave the result of his maturer thought and experience in regular courses at the London School of Economics, and sporadically at Educational and Social Conferences throughout the country.

But if his most fruitful activity was as a teacher, his work had a far wider range and his message a deeper note than is ordinarily understood under that term. His was in fact not so much the temperament of a teacher as of a prophet, in the true sense of the word; and his sphere lay in that thorny and much contested region where education and social theory touch and jostle the practical problems of political and industrial life. He was simply alive with ideas and with inspiration, and his fertility of resource and practical ingenuity were as conspicuous as his intellectual suggestiveness and moral fervour.

Some of his cherished ideas he was later on to work out in some measure as Secretary of the Joint University Council for Social Studies, which was formed only a year before his death; but the leisure he had proposed to himself for setting his thoughts in order was never granted him, and the best work of his mind survives only in scattered articles and addresses, in multifarious fragments of unfinished material and in the memory of those who drank at the ever-refreshing fountain of his conversation.

In 1912 he left Woodbrooke to become Secretary of Lloyd George's Land Inquiry. It was he who was practically responsible for the Rural report of that Committee.

In January, 1914, he married a Friend, Ethel Mary Knight, and at the same time undertook the Wardenship of Toynbee Hall in Whitechapel.

His strong conviction that the real future of Toynbee Hall lay further east, in the dock and transport area, led to the residential part of the Settlement being removed to Poplar in 1915. Unfortunately the long duration of the war necessitated the abandonment of this scheme after two years' trial, and frustrated what must have been a valuable and fruitful enterprise had he been able to launch it with the full force of his driving power.

But his own time from summer, 1915, had been requisitioned for even wider service. His work on the Poplar War Pensions Committee had led to his being called in to assist the Ministry of Pensions and later the Ministry of Labour, and he was soon entirely absorbed by national work. Later on he undertook the special enquiries which led to the foundation of the Trade Advisory Committees. This arose out of his work in the training of the disabled, to which he devoted endless pains. His first definite piece of war work had been the organisation of a School of Leatherwork at Toynbee Hall for the training

of unemployed cabinet-makers. This was undertaken in the autumn of 1914, and proved so successful that it was eventually taken over by the War Office. His experience in this venture was helpful to him now in drafting larger things.

He was next asked to help in the organisation of the Whitley Industrial Councils, a work for which his unusual tact and judgment fitted him in an especial way; several of these Councils had been constituted and others had been arranged at the time of his death. In all this work he never spared himself. He would never leave his office at night, whatever the lateness of the hour, until he had disposed of everything that would be best attended to that day.

The strength of his mind and energy of his will prevented him from any sense of physical weariness during long times of stress. His resignation of the Wardenship of Toynbee Hall had given him the opportunity of knowing the refreshment of home life, and during his last year a home of his own in the fresh air of Banstead and a rough country garden made his arduous work in Westminster a possibility. At this time his little three-year-old son was a constant revelation and delight to him. But despite all this, the influenza plague of October, 1918, found him without sufficient reserve to stand against it. After nine days' illness his strength gave out,

and he died on November 5th, 1918, in the thirty-seventh year of his age.

At the moment of this sudden call the significance of his life still lay in its extraordinary richness of promise rather than in its actual fulfilment, and this in spite of the fact that he had already accomplished more than most men. During his last ten years he had evinced a capacity for growth which surprised some of his closest intimates. In the various posts he held he had effected not a little by his own energy and perhaps more by his power to stir and kindle others ; but in the midst of his assiduous industry he was, unconsciously to himself, still the learner, swiftly harvesting experience, the man being constantly increased in stature by his opportunities, difficulties and mistakes. Every circumstance, good or ill, seemed alike to become part of his gains. This harmony of constant development was in a measure due to the passionate intensity and loftiness of his faith and his aim, and interwoven with this his strong native faculty of concentration kept his life very free from cross-currents and gave an extraordinary power of control and self-government to a nature which might otherwise have diffused itself too widely through its very facility and range of interest.

His faith, reduced to its simplest terms, was just in the certainty and glory of human progress

if men's wills are bent along with God's in working it out. He believed that this life might be a beautiful thing for all, if only we waked up from stolid acquiescence in the actual. His own aim was to wake up others, and also to work directly for a better material basis of life for the mass of people, so that a wider spiritual life might become an opportunity for them. He worked hard and fast and brooked no trifling with time allotted to work or study. With persons whom he thought to be fritterers he had little patience, save in trying to convince them of the error of their ways! But if any needy people came claiming his help or advice, he would not have them kept waiting. "In those early days at Poplar," writes a friend, "I have an impression of a never ending stream of discharged soldiers who came to see Mr. Heath, and he jumped up from whatever he was doing to go and see them and would not let them wait." "The only person who would ever hear me out to the end," said a youth, exceeding deliberate of mind and speech, but whose sincerity of purpose Heath saw and respected

He never wasted a moment's time or strength in regrets. However conscious of mistakes or failures, he had a habit of turning immediately to the next thing and throwing all his weight into that.

Nor was he ever known to be betrayed into

even momentary bitterness towards an adversary. The energy that might have gone in that was spent in trying to reconstruct the opponents' standpoint and to feel things from their point of view. His attitude toward the war was characteristic and consistent with himself. Though a pacifist, he early dissociated himself from active peace propaganda, not from lack of sympathy but from the strong sense that his own special gifts were needed in other directions. He knew himself no extremist and saw that his place at that time was as an initiator of workable schemes, and as a mediator who could win trust from conflicting interests. He faced and took his own meed of obloquy during the war unshaken. It fell heavily and he met it single-handed but with entire composure. He cared little for popularity or unpopularity, being too absorbed to take heed of either.

He was vastly ambitious, but not for himself. His ambition was indeed just the obverse side of his faith. He never wavered in his faith in his own dreams, in the possibility of human progress, in the latent powers of other people. "I have never known religion lived so simply before," said one who worked closely with him during his last years.

The lines sketched in thus far can suggest but little of the quality of J. St. G. Heath's personality. Persons of so strong a purpose and such

persistency in jettisoning what is irrelevant to it are often bleak and rugged people, objects of awe rather than love, much tended and forgiven by long-suffering kindred. But Heath was as opposite as possible from this. He will be remembered by many far less for his great and easy ability, his faculty of vision and the hard, stern stuff that was in him than for his whimsical loveliness.

There was about him something almost flower-like in its glowing charm for others (not externally truly, for he had few outward advantages save the dark deep-set eyes and deep, sweet voice). But he had a rare faculty of pure gladness in the work or play of the moment. "I can never think of him without laughing," said one who worked with him for years.

He knew how to surrender himself, and always naturally became the centre of a group whether at play or in earnest. "Mr. Heath is a stupid man," said a severe little boy at a party where he was leading the revels with some abandon. "Oh, no, you should not say that," a dear little girl was heard to answer, "he's not stupid, only foolish." A fresh boyish simplicity clung about him. He was always a discoverer breaking new ground, even where others had travelled it before. So many common things came first into his ken after he was grown up, and I think this helped him to see them differently

and often with clearer sense of their import. But all his entourage was carried along with him in the *élan* of joy over each new discovery.

In minor matters he was still full of paradox and inconsistency, which gave average people great pleasure in arguing with him. For his premises so often were or seemed unsound from the shortness of his experience that they invited attack from even the humblest intellect. "But," says a friend, "though you might refute his arguments you could not resist his smile."

Always rushing at top speed, both mentally and bodily, he was never out of breath either in body or mind, but his companions were often both.

His brightness and sweetness of temper were invincible. Even in his strenuous latter days he was never too tired to talk delightfully and to light up his evening fireside with a vivid and amusing picture of the day's crowded events. He did enjoy life and give others such pure joy in it as he went along; and this was wonderful and paradoxical to many who were conscious that he had notwithstanding and in very truth taken upon him "the whole heaviness of this world's weight."

"Man is no star, but a quick coal of mortal fire." These are the words that came to the present writer on first meeting him twelve years ago. They are inadequate, for he was really star as well.

But those of us who loved him do not feel that even the bright glow of the mortal fire has been quenched. The sudden arrest of such capacity for work, for love, for happiness, is merely apparent.

WILLIAM HENRY HILLS.

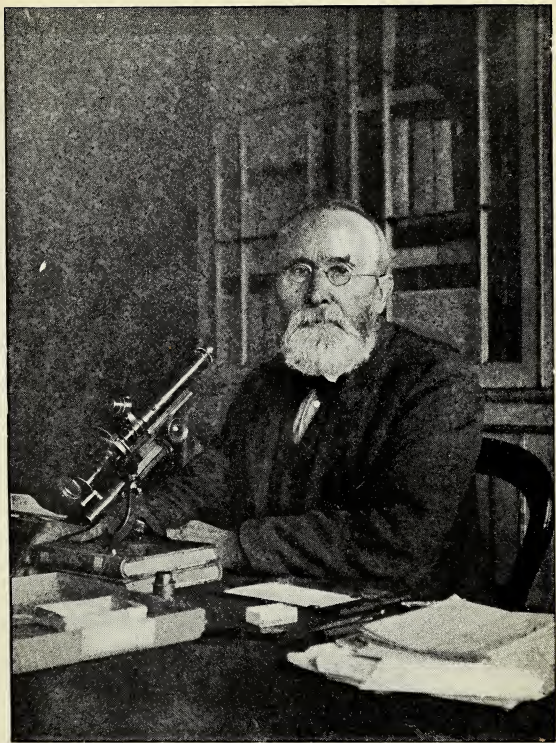
WILLIAM HENRY HILLS, who died at Easdale, Grasmere, in his eighty-eighth year, December 29th, 1918, was, says a correspondent of the *Manchester Guardian*, a Friend who had done more than most people in the past half-century to keep the English Lake District secure from rash assault for the enjoyment of the public. He began life in his father's business as a book-seller in Sunderland. A man of wide literary interests, a great reader, with knowledge of the best literature not only in England and America but in France and Germany, he looked upon his work as a real mission. He was more than a mere seller of books, and his bookshop became a centre of literary life in that north-eastern district.

So soon as he had won a competency he retired from his business and gave himself up to such public work as he could do amid beautiful country surroundings. He became the tenant of Miss Martineau's house, The Knoll, at Ambleside, and few lovers of the English Lake District but found him a constant source of information as guide to the neighbourhood and its literature.

When President Wilson was last in the Lake District he made his acquaintance. He was also constantly sought by such men as Mr. Wright, of dialect-dictionary fame, and was entrusted by him with the proof-reading of much of his valuable dictionary. When Manchester determined to take its water from Thirlmere, though not opposing the scheme as a whole, he worked most determinedly to see that such clauses were inserted in the Bill as would minimise the harm to the scenery and would ensure the access of the public to the falls within their watershed. He always resisted proposed railway encroachments, and was not less interested in preventing the closing of public footpaths.—*The Friend*.

DR. GEORGE JENNINGS HINDE, F.R.S.

GEORGE J. HINDE was the third son of Ephraim Hinde, a manufacturer, of Norwich, and was educated in the Grammar School of that city. The family lived on a farm at Catton, near Norwich. His mother died when he was thirteen years of age, and at sixteen his father sent him to learn farming in Suffolk. Being studiously inclined, he spent his leisure hours in improving his knowledge in Latin, French, Algebra, Physics and Chemistry. About this time he heard a lecture on Hugh Miller, which greatly interested him, and he bought and read Hugh Miller's books,



George J. Kinde.



and thus his mind was attracted to the study of Geology. When eighteen years of age he commenced to farm his own land at Bawburgh, near Costessy, Norwich. Early in 1862 he attended a series of lectures in Norwich, by William Pengelly, F.R.S., and these further stimulated his desire to take up Geology, which soon became the chief ambition of his life.

In the autumn of this year he gave up his farm and sailed for Buenos Aires, where he took up sheep farming; and during this time he does not appear to have had much leisure for his favourite studies. After some years ranching in the Argentine he returned home, and for the rest of his life, having the means and the leisure, he devoted himself entirely to the pursuit of the science in which he was to achieve such distinguished success.

He now set out for North America, where he spent the next seven years in geological research, during which time his travels extended from Nova Scotia on the east, to Nebraska on the west, and from Lake Superior to the Gulf of Mexico. For a time he settled in Canada, entering himself as a student of Geology, under Professor H. Alleyne Nicholson, F.R.S., in Toronto University, with whom he published his first geological paper in 1875, "On the Fossils of the Clinton, Niagara and Guelph Formations of Ontario." Later, he made the interesting discovery of "Conodonts"

and Annelid jaws in the Cambro-Silurian of Canada and the United States. "The class Annelida, the naked wandering marine worms, without hard parts (save very minute toothed jaws and spines), were formerly known only by their *tracks* upon the Palæozoic rocks; but the *jaws* of Annelids were found by Hinde in Cambro-Silurian formations in America, Britain, Sweden, etc. He figured them for the first time since their discovery by Dr. Pander in Russia in 1854."

Returning to England in 1874, he was elected a Fellow of the Geological Society of London. He now renewed his earlier studies of the chalk sponges, which occupied the next four years, when he visited Sweden, Gothland and Denmark, and travelled across Europe to Palestine.

During 1879-80, he studied under Professor Karl von Zittel in the University of Munich, where he received the degree of "Doctor of Philosophy," his inaugural dissertation being a paper on "Sponge Spicules."

Dr. Hinde was married in 1881 to Edith Octavia, daughter of James Clark, of Street, Somerset. In February, 1882, he was awarded the Wollaston Fund "for his services in Fossil Invertebrata of North America, and the Glacial Phenomena of Canada." He was also elected a member of the Council of the Geological Society, on which he served for nearly twenty years, being made a Vice-President in 1893.

On the removal of the geological collections from the British Museum at Bloomsbury to the new Natural History Museum in Cromwell Road, the Trustees authorised Dr. Hinde to prepare a catalogue of the Fossil Sponges in the geological department. This was completed between 1881 and 1883, and forms an important work of reference. In 1885 he became Assistant Editor of the *Geological Magazine*, an office which he held for thirty-two years, to the great advantage of that journal, to which he also contributed numerous articles.

He joined the Palæontographical Society in 1886, and contributed many papers to its transactions. On the retirement of Sir Archibald Geikie, in 1916, Dr. Hinde succeeded him as Vice-President of the Society.

During the meeting of the International Geological Congress in London, in 1887, Dr. Hinde rendered important services on the committee, especially by preparing a temporary museum in the library of the London University, and also by his knowledge of languages, in acting as Geological Guide and Interpreter to the numerous distinguished foreigners present, to many of whom he was already personally known during his extensive travels.

“Dr. Hinde spent many years in active field-work, followed by strenuous work in the laboratory, in the preparation of rock-sections for the

microscope, and then, after much study of existing literature, came a steady flow of scientific papers, continued for nearly forty years."

He was elected a Fellow of the Royal Society in 1896. In the following year the Council of the Geological Society awarded him the Lyell Medal. In presenting it, the President, Dr. Henry Hicks, referred to experience gained by Dr. Hinde with Professor Nicholson, in Toronto, and continued later under Professor Karl von Zittel in Munich, which had resulted in the valuable work he had since performed, that had placed him in the foremost rank of those devoted to the study of minute structures of fossil organisms. In 1910 the Royal Geological Society of Cornwall conferred upon him the William Bolitho Gold Medal "for his valuable contributions (in conjunction with Howard Fox, F.G.S., of Falmouth) to the geology and palæontology of Cornwall."

Professor Henry Woodward, of the British Museum, to whom we are indebted for most of the foregoing information regarding Dr. Hinde's life and scientific career, thus sums up his character as a scientist: "He was essentially a keen investigator of Nature, an accurate observer, and a strenuous, untiring worker, who never lost interest in his researches. He was naturally of a silent and retiring disposition—having lived much alone in his early life—a man who formed few intimacies, but had the gift of ardent loyalty



GEORGE LLOYD HODGKIN.

to those he made his friends. He spent much of his time latterly in his quiet home at Croydon, with his books, microscope and specimens. After some months of ill-health, carefully tended by his devoted wife, George Hinde passed peacefully away on March 18th, 1918. He leaves a family of three sons and two daughters."

On his memorial card he is well described as "a conscientious and patient searcher after truth."

GEORGE LLOYD HODGKIN.

"He, being made perfect in a short time, fulfilled a long time."

These are words that come to our minds in thinking of many of those, both men and women, whose lives have been, as we say, cut short by the years of war. And most truly can they be used of George Lloyd Hodgkin. His life of thirty-eight years, though at first sight it may appear fragmentary, was in reality a wonderfully complete and rounded whole. His travels, his many friendships, his wide intellectual interests; his home and business relationships, his experience of suffering, his deep knowledge of the things of the spirit, all went to make up a life that was indeed fulfilled.

GEORGE LLOYD HODGKIN was the youngest child of Thomas and Lucy Anna Hodgkin. He

was born on the 22nd of August, 1880, at Benwelldene, Newcastle-on-Tyne, and here his happy childhood was spent. He was at school first at Alnmouth, and then at Leighton Park. In 1898, he went to Trinity College, Cambridge, where he gained a First in the Natural Science Tripos. He had intended to go on and take the Medical course, but a breakdown in health forced him to give up all thought of this, and he was ordered, owing to serious trouble with his eyes, to leave off book-work altogether. The next two years were spent in travel, first in Europe and Palestine, and later in New Zealand, where he went with Keith Lucas, of Cambridge, who was engaged on research work in the lakes of that country.

On his return to England, being advised to go in for work that would lead him out-of-doors, he took up Civil Engineering, living first at Sunderland, and later, when his three years' training was ended, taking the post of Assistant Inspector of Harbours and Piers in the Isle of Man. In 1909 came the Australian journey with his parents and sister. Though he kept himself in the background, and professed that his part was merely that of courier, yet more of the success of this visit was due to him than outside people guessed. On the way home he visited two of his friends in India and Burma. From 1910 to 1912 he worked at the Newcastle

Guild of Help, and in the autumn of 1912 he went, as a representative of English Young Friends, to attend the Five Years' Meeting in America. In 1913 he was married to Mary Fletcher Wilson, daughter of Henry Lloyd and Theodora Mary Wilson, of Selly Oak, Birmingham, and he then settled at Banbury, working at Gilletts' Bank.

His three sons were born in 1914, 1916 and 1918.

In 1916, he undertook his first journey on relief work to Armenia, going out with a party under the "Lord Mayor's Armenian Relief Fund." He was away for only four months. After his return to England there followed a stormy and difficult time of dealings with tribunals, and doubt as to their ultimate decision. He would not accept any but an absolute exemption, and for several months it seemed as though his service might lie in going to prison. Eventually, however, as the Military Authorities continued to leave him alone, he set out on his second Armenian journey. This time he went alone, in great uncertainty as to the possibility of reaching his destination. The only route open was via Mesopotamia, and it was in a military hospital in Bagdad that he died, after an illness of ten days, on the 24th of June, 1918.

In looking for the landmarks of his life, we find that two of the most prominent were times

of illness, or bodily weakness. The first of these was a very serious attack of typhoid fever, at the age of eleven, when, to those who nursed and watched over him, it seemed as though his life was spared by a miracle, in answer to many prayers. Even as a little boy, he was unusually thoughtful for, and sensitive to, the feelings of others. This illness, and later periods of ill-health, emphasised that side of his nature. The sadness, or suffering, or perplexity of those with whom he came into touch, were felt as part of his own life, and gave him at times an almost physical pain. Ordinary, everyday happenings, sayings of the children, or some small tragedy or comedy which he had seen taking place in the street, would touch him deeply. Because he lived so near to the heart of life, joy and suffering were, for him, never far apart.

His later illness, or breakdown, at the end of his college course, was a turning point of a different kind. At a time when, like most other men, he would naturally have been settling down to his life's work, he had to give up all his plans, and be content to "waste" two years, without any definite prospect for the future. This was not a solitary experience. All through, it seemed as though he was allowed to prepare for some special piece of work, and then there would be a break, not of his own seeking, and his face

would be turned in a fresh direction. Once, during the great uncertainty of the autumn and winter of 1917-18, a friend sympathised with him on the misery of having no fixed plans. He replied : " Yes, but you see I've had plenty of practice at this kind of thing." His life was not allowed to run on smoothly, with the expectation of one year being much like another. There were frequent times of doubt and perplexity when it seemed almost impossible to decide which was the right path to take, and when nothing but hours, days, or even months of quiet waiting and hard wrestling could bring that inward assurance, without which he would not, could not, go forward.

His mind did not run in the groves of fixed ideas, about either his work or his interests. He was always ready to try his hand at something new—from his schooldays at Leighton Park, when he was chaffed about his habit of doing things (such as collecting coins, or playing the flute) which had never been done there before,—till the last winter before he set out on his second Armenian journey, when he began to learn weaving so that he might understand something of one of the industries which had been started among the refugees.

The careful and elaborate travel journals which he kept, give great insight into his mind. Besides a record of his actual doings, they

contain lists of people he met (sometimes accompanied, in the case of Friends, by genealogical trees) ; diagrams of such things as a cyclone, or the shadow of Adam's Peak ; star-charts, sketches, Greek Testament notes, beautifully copied patterns of mosaics or carvings, all drawn to scale. Though his interests were so many and varied, yet there was great thoroughness in all that he undertook. He never skipped over a difficulty, and he would devise all sorts of schemes for making complicated points clear to himself ; diagrams in explanation of rates of exchange or Russian verbs, or anything else he happened to be studying, would be fixed up on the walls where he could look at them in spare moments, until he was sure he had mastered the problem.

His many interests brought him easily and naturally into touch with a great variety of people, and with his understanding sympathy, his humility, and his genuine interest in the thoughts and doings of other folk, it was often only a small step from acquaintanceship to friendship. He had friends all over the world, among men and women, old and young.

At Cambridge began a friendship with Caroline Stephen, which grew closer as the years passed, and was hardly interrupted by her death in 1909. There were also many other older men and women, to whom he looked up,

and who counted him their friend. With children he was always at home. He would entertain quite little ones with paper frogs and birds, or finger games, or a wonderful imitation of quacking ducks ; while with those who were older he would talk on equal terms about hobbies or school doings, and was never above learning something fresh from them himself.

Of his deep inner life it is impossible to write,—indeed he never spoke much about his own spiritual experiences,—but the light in which he walked gave him a radiance and buoyancy which told more than words. Prayer was as necessary to him as fresh air and exercise. He could not live in a rush, and, however pressing outward claims might be, he would always make room for quiet open spaces, when he could be alone with God.

After his death someone wrote : “ All the beatitudes seemed true of him,” and for many of his friends the words : “ Blessed are the pure in heart for they shall see God,” are the ones which best express the secret of his life.

The last winter was a season of darkness and perplexity. There were many alterations of his plans, and often doors seemed to open only to close again when he reached them. These delays enabled him to make all the needful preparations for his journey, to say goodbye to many of his friends and relations, and to

leave all his affairs in perfect order, so that when the time came for him to go, there was no hurry, no uncompleted jobs, no last words unsaid. The winter's clouds had lifted and he went forth in confidence and deep peace on this lonely journey, which was to end, for him, in the last and most joyful home-coming of all.

MARGARET IRWIN.

MARGARET IRWIN was the second daughter of Richard and Rachel Irwin, of Manchester, and was born there on October 20th, 1856.

The first child died in infancy and Margaret thus grew up the eldest of the family of four, two boys and two girls. She was educated at Ackworth and the Mount Schools and continued her studies under Theodore Neild, then Principal of the small Hall of Residence for students, which preceded Dalton Hall.

Later she attended the School of Art which she enjoyed intensely, and that period was one of the happiest in her life. Her love of art and her knowledge of its uses and its joy, was developed ; it appears in her address entitled "Thought on Art," given to the teachers and scholars at Ackworth School, on the occasion of the opening of the Art Studio.

Later she studied painting, but other duties claimed her leisure in middle life and art was largely put on one side.

In connection with Manchester Meeting there was always work for earnest-minded Friends, and on leaving school, Margaret and her brothers and sister all found some scope for their energies in Sunday School teaching and Temperance work. Small training they had, but with what regularity did they trudge in all weathers to the school and the Band of Hope, and wrestle as best they might with the boys and girls living in the heart of that great city.

And what a strong attachment grew up between teachers and scholars !

Later on Margaret took an active part in the work of the B.W.T.A., being for some years Superintendent of the Physical Education department.

But her chief public work was done as Secretary and later as President of the Manchester Women's Peace Association. During that time the size and usefulness of the Association developed to a remarkable degree. She gave to it unstintingly of her time and strength and mental energies.

In addition to arranging for Public Meetings she used to go herself to any Debating Club, Adult School, Mutual Improvement Society, Sewing Meeting, etc., that was willing to listen to her. Being of a nervous temperament, these undertakings meant much to her and she took great pains in preparing her addresses.

Once when a treaty of arbitration with America was under consideration, she called upon a large number of clergymen of the Church of England, and obtained about sixty-five signatures to a petition in favour of it and amongst these were the names of the Bishop, Dean and most of the Canons. It was a service that cost her much, for she was always reserved, and shy of people whom she did not know, but in these calls she learned many things about the life and attitude of the clergy, and the experience was one that she always looked back upon with interest. Canon Hicks, now Bishop of Lincoln, wrote to her in 1908 "I do not forget your words and work for peace, which made a deep impression on me here, and first concentrated my thoughts and convictions upon the subject."

The reports of the "Women's Peace Association" give a good idea of the kind of work she had been doing for about eighteen years. The following is an extract from that for 1906.

After speaking of the loss which the Association had sustained by her removal from the district, it says :

"Before leaving her Manchester home, Miss Irwin had found the opportunity to do a considerable amount of work for the cause. She has delivered four lectures, the first two being on Peace Sunday, November 5th, 1905. In the

afternoon she addressed the Women's Class at the Adult School at West Gorton, with an attendance of sixty, the title of her lecture being "Women and War," and in the evening she spoke on "The Bible and War" at the Friends' Meeting House at Radcliffe. The latter address had the advantage of being fully reported in the Radcliffe paper.

On November 13th, she gave her popular lantern lecture on "William Penn," at Radnor Street Women's Christian Temperance Association, at which an audience of 150 was present, and the same lecture was given at Leigh, before an audience of fifty-five, on January 24th, 1906.

At all these meetings pamphlets and tracts on the subject were distributed; and besides availing herself of these opportunities, Miss Irwin has worked arduously in the distribution of a very interesting and convincing French letter to teachers, which she has sent to all the principal schools in the neighbourhood of Manchester. One thousand six hundred copies have thus been broadcast, the cost being, of course, defrayed by our Society."

A long period of nursing, which closed with the death of both parents was followed by a nervous breakdown. This led to the decision to pay a visit along with her sister to relatives in America.

Always interested in the genealogies of her

family and in linking up the present generation with the past, Margaret Irwin had long wished to visit America. In her book "The Featherstones and Halls," she had followed the travels of her ancestor John Hall with Stephen Grellet in America, and longed to seek out some of the many distant relatives and to visit some places of interest in that country. The enjoyment of that three months visit in the Autumn of 1902 and the richness it added to her after life was often referred to. The new friendships formed, the unexpected and delightful relationships discovered, the better understanding of the condition of Friends in that country were a source of never-dying interest, and she greatly enjoyed entertaining some of the American Friends whose hospitality she and her sister had enjoyed.

In 1906, Margaret and her sister removed to Shatton Hall, a country house half-way between Cockermouth and the village of Lorton. Here she gave herself up largely to the enjoyment of real country life, the development of a productive garden and the quiet of an uneventful, yet never monotonous life.

This retired life she enjoyed to the full. Always fond of children and beloved by them, she took a great interest in the Elementary School for the district, of which she was a manager, and greatly was she missed by the teachers when she left the neighbourhood. The Children's Party

given each Christmas and the gatherings of neighbours and their farm servants in the kitchen or coachhouse were a source of interest in winter time.

A Friend from conviction, she was always interested in the furtherance of Quakerism. One of the best things she wrote was an address on "The Cultivation of Spiritual Gifts," given at the Women's Yearly Meeting, in 1906. She took an active interest in Cumberland Quarterly Meeting, was a frequent attender at its gatherings and occasionally assisted in holding meetings at Thornyland and Sikeside, which were so closely connected with her father's boyhood.

These interests are reflected in papers she wrote, such as "The Meeting on the Crag" (being the history of Pardshaw Meeting), and the story of "Isel Preparative Meeting."

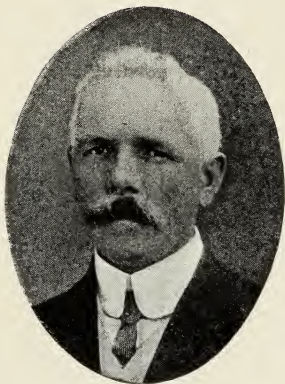
As an elder, she took a deep interest in the Ministry, encouraging where she felt there was a latent gift to be brought out and seriously trying to help when she believed a gift was being marred by indiscretion in its use. Her own ministry was often addressed specially to the children, while at funerals and weddings her messages given in a few words were felt to be peculiarly apt and helpful. But the happy life at Shatton was rudely broken in upon by the War and to one who had given many of the best days of her life to work for Arbitration, it naturally brought great distress of mind.

Perhaps only those who have shared it in some degree can understand the keen suffering undergone by many who could not unite in the widespread enthusiasm for the war and the faith that it would end war and bring liberty to the peoples.

Margaret and her sister decided to leave Shatton and remove to Brigham where they would be nearer to a station and a Friends' Meeting and have more social intercourse.

Brigham was the birthplace of her mother, and the neighbouring villages also were full of old associations connected with their forebears and soon they were at home with their neighbours and the members of the little Meeting at Broughton and found many compensations for the loss of the home they had left.

But Margaret's life here was not to be long. Gradually her strength failed and she was often ailing. On November 7th, 1917, she underwent a very serious operation in Edinburgh. She partly recovered from it ; but only to spend three months of lingering illness, often accompanied with much distress and suffering. Just before Christmas, she was removed from Edinburgh to Derwent Lodge, the home of her brother, Wilfred Irwin. Here her sufferings were alleviated by the loving devotion of all about her and it was remarkable, how, at a time when nurses and domestic helpers were so scarce, she had no lack.



BENJAMIN H. JACKSON.

When she realised that she was not recovering, but only getting worse, she was at first greatly disappointed, but soon she accepted it and waited quietly and patiently for the end. It came suddenly and unexpectedly. On the evening of Sunday, February 10th, she was seized with violent pain, and passed away the next morning.

She was buried at Pardshaw Hall, the place she had described so beautifully in an article in *Workers at Home and Abroad*.

On one of those bright days that come as harbingers of Spring, the worn-out body was laid to rest in the assurance that her spirit had risen with Christ in Whom she trusted, and had entered on a new life, freed from the restrictions of the flesh.

BENJAMIN H. JACKSON.

THE Editor has not been able to obtain much information regarding the early life of B. H. Jackson, previous to his entry on a missionary career in China. He was born in Upper Holloway, London, being the only son in a family of eight. His parents, Benjamin and Emma Jackson, as members of the Established Church, sent him to a Church school in the neighbourhood. He appears to have had a strong will, and, as a boy, was full of wholesome fun, and was very quick at learning. Being, later, attracted to Friends, he became attached to Holloway Meeting,

taking a keen interest in the Adult School and Mission Work. Previous to his offering for service with the F.F.M.A., he was engaged as a traveller for a City firm.

A Friend who first met him when he was a student in the Missionary Training Home at Chester House, says of him : " Those who were young men then will remember B. H. Jackson, because he became a young man for their sakes ; he played football as ardently as any ; he challenged them to chess and draughts in the winter evenings ; his recitations at socials were inimitable. His medical knowledge (he had taken the year's course at Livingstone College) made a way for him into homes where, otherwise, a welcome might have been barred. As a raconteur he had few equals, as those know who have listened to the accounts of his work in China and amongst the Chinese in France. He was a good reader and he remembered much of what he read. His speeches and letters abounded with quotations from many writers, Shakespeare having a prominent place."

A fellow missionary writes : " One of the most striking characteristics of Benjamin Jackson was his youthfulness. He was often called in the colloquial ' the old gentleman,' but underneath the grey head there was a young heart. He was always at his best among young boys and children. A group of boys playing would immediately

attract his attention and transform him into a boy again, and if it were possible he would soon be among them enjoying himself as much as they. 'Uncle Ben' was always a welcome guest in any of our homes where there were children. Children, either of the East or West, always found a warm corner in his heart."

[The following account of the work in China of Benjamin and Florence Jackson, kindly prepared for us by one of their colleagues in the mission field, Leonard Wigham, cannot fail to be of much interest.]

Benjamin Jackson and his wife, who had long desired to be missionaries in China, at last reached that land in the winter of 1901-2. Their first two years, occupied chiefly with the study of the language, were rather unsettled, as they had no fixed residence. Yet they made steady progress with the language, and B. H. Jackson's cheery spirit helped him through many trials, and through the wearisome toil of language study. What their particular share in the work of the Mission was to be remained undecided till the China Field was visited, early in 1904, by a deputation from the Home Board. After conferences with the missionaries and visitation of the Stations, the deputation felt that the time had come to open new work in several places.

One of the cities thus chosen as a centre of work was Tungliang, two days' journey from any other

Mission Station, and to this lonely post B. and F. Jackson were appointed. Bravely shouldering this heavy responsibility they, as soon as possible, moved thither with their little boy. In this city and around it, Christian work had for some years been carried on, and our Friends found a few true Christians, but many others who, though professing to be attracted to Christianity, had little or none of the true spirit of Christ. They had sought connection with the Church in the belief that it would help them in a worldly sense, and many of them, disappointed in this hope, were ceasing their association with it. To a district like this, which would be difficult enough for missionaries of long experience to deal with, these two young Friends were sent. Nobly they tackled the task assigned to them. Endowed with courage, patience and wisdom from on high, they faced the many problems that presented themselves. Florence Jackson soon found her way to the hearts of the women of Tungliang, to whom, though busied with the care of three children (for two daughters were born during the Tungliang years), she was able to give much of her time. Often she was alone for many days together, while her husband visited the centres of work in the district. It is impossible to write of B. H. Jackson without thinking and writing much of this "true yoke-fellow," for in this work the two were one in a very real sense,

and he was constantly helped by the counsel, sympathy and cheerful comradeship of his wife.

With them, too, were associated faithful workers who loved them and were glad to labour with them in the Lord's service, and B. H. Jackson was honoured as a trusted leader by these Chinese helpers. His work was of a varied nature. Besides the preaching and the talks and correspondence with Chinese friends and inquirers (often involving the settlement of very difficult and trying questions), he had the superintendence of several schools; and, besides this, a large medical and surgical work developed, for which B. H. Jackson had been qualified by study and experience in England. He soon became well known throughout the district, and more particularly noted for this work of healing. He generally passed among the common people as Dr. Jackson. Aided greatly in this also by his wife, he was able to relieve much suffering and to save many lives.

The home our Friends lived in was a small Chinese house, difficult to adapt for the residence of Europeans. Trials from heat and rain, and from the noise made by passers-by and too near neighbours, were enough to try the patience sorely; but this home was always a happy and loving one. The affection between the parents and the children was strong indeed; and hardest

of all the trials that came to the household were the partings, when the son and the elder daughter had to be left in England for education.

Among their fellow missionaries B. and F. Jackson became noted for their hospitality. Travellers who passed through Tungliang were warmly welcomed, and sent on their way cheered by the kindly fellowship and bountiful provision which never failed. These visits no doubt cheered the hosts too, but they were but few, and often months passed without the sight of any English face, except the home ones. Every summer B. and F. Jackson spent a few weeks on the hills at Chungking, taking a lively part in the occupations and amusements of the large Missionary community who take refuge there from the heat of the cities.

Once in the course of their missionary life B. and F. Jackson visited England together. Here B. H. Jackson had much deputation work, and his earnest talks, illustrated by racy anecdotes and brightened all through by his keen sense of humour, did much to stir up interest among Friends at home in the China work.

Returning to the East after furlough, our friends lived for a further period of more than five years together at Tungliang, "the very stones of whose streets," B. H. Jackson wrote, "were dear to him." For years plans had been on foot to erect a residence in the city, more commodious

and more like those which most other missionaries occupy, than the make-shift quarters with which the Tungliang workers had so long been content. But hindrance after hindrance arose, and when B. H. Jackson left China for the last time no more than the foundations of the new residence had materialised. Yet these inconveniences did not damp the spirits of these two courageous pioneers; their care was for the building up of the kingdom of God, not for their own comfort.

The Tungliang Church continued to grow, and frequently the reports of new out-stations opened and new admissions to membership gladdened the hearts of all the workers in the China field. Added years and experience increased B. H. Jackson's spiritual power and wisdom; and his influence in the Missionary Committees of the district and of the whole China field, increased from year to year. Though giving all needed attention to the development of the schools in Tungliang, Tatsu and other places, he always emphasised the importance of the simple preaching of the Gospel of Salvation through Jesus Christ.

Political changes led to many disturbances in the city and district during these later years. Ill-restrained soldiers and robber bands infested the district, yet our friends, filled with faith, continued undiminished all their activities, thus

greatly encouraging their Chinese colleagues. Much time and skill were devoted to the care of persons who had been wounded in the many brawls that occurred, for all parties knew they were sure of kind and unselfish attention from the English missionaries.

In the summer of 1916, B. H. Jackson passed through the greatest trial of his life. F. Jackson had been unwell for some time, and it became clear that an operation for appendicitis was necessary. This was performed at Chungking during the usual summer sojourn there. Both the patient herself and her husband met the crisis calmly, making all needful preparations, and hoping, as did all their friends, that the operation would be followed by speedy recovery and renewed health. The shock was the more terrible, therefore, when, after a short period of great weakness, F. Jackson passed away. Life seemed an utterly different thing to B. H. Jackson, and the sight of his suffering was terrible to those who were with him. His little daughter Helen was his greatest comfort in that sad time.

It was impossible to return to the daily routine at Tungliang, and as soon as arrangements could be made, the father and daughter returned to England. Those who were with B. H. Jackson there, saw the sadness that often came over him, though at times the old bright nature asserted itself. His interest in the China work, especi-

ally in his beloved Tungliang, was as keen as ever, and he never, so far as we know, wavered in his determination to return to his service there. A call from China for his early return, to meet a special need, led to his leaving England a short time earlier than had been expected, and just before the end of the war. He parted from his friends with bright, cheery words, and sailed late in 1918 on the steamer *Hirano Maru*, in company with James Ryan, a Friend missionary returning to Madagascar. The ship was torpedoed and sank, our two Friends, with nearly all on board, being drowned. To his three children, his friends in England, and his fellow-workers and friends in China, the loss is an irreparable one. But the remembrance and the inspiration of his life remain, and the fruits of his work, both in England and in China, will go on ripening and multiplying for long years to come. He has served as a good and worthy labourer in the Master's vineyard.

MARK HENDERSON LAWSON.

MARK H. LAWSON, who died August 19th, 1919, at the age of forty-seven, is described in *Workers at Home and Abroad* as "a man greatly beloved as evangelist, teacher and friend." He had been for nearly twenty years in the service of the Friends' Home Mission Committee, and had been stationed at Gloucester, Brighouse, Exeter, Hull

and Dorking, and was the first Extension Secretary of Devon and Cornwall Quarterly Meeting. At the time of his death he was superintending the religious work of the Hull Garden Village. During the war he did excellent work as a prison chaplain amongst the C.O's and received warm thanks from liberated men.

In his work at Hull, as elsewhere, he won the loving respect of all. "He was a true spiritual Shepherd; in visiting, teaching and preaching he had real gifts, and perhaps in the latter he found the greatest pleasure. His addresses were well thought out, the matter was always fresh, and they received the close attention of his hearers. Early in life he had found the way to the Kingdom of Heaven through the Cross, and that was his constant theme. Following Christ had brought him spiritual joy, and he passed the message on with all the energy of a faithful steward."

A colleague in the mission field wrote: "the one word that to me expresses my dear friend's life is 'Loyalty.' Loyalty to Jesus as his personal Saviour and Lord. Loyalty to the truth about Him as is recorded in the Gospels. Loyalty to the truth proclaimed by his Lord in those same Gospels respecting life here and also the world to come."

When stricken down at so early an age he gave expression to his feelings in the words, "But

this at forty-seven!" Notwithstanding this, the most lasting impression of him by those who saw him towards the end, will be his patience in suffering, and childlike resignation to his Father's will. Speaking with an eloquence that death cannot silence, such a life recalls the words of John Wilhelm Rowntree, uttered not long before he himself entered into rest: "Good men do not die. . . love bridges death. We are comrades of those who are gone. Though death separate us, their work, their fortitude, their love, shall be ours, and we will adventure with hope, and in the spirit of our great Comrade in Galilee, who was acquainted with grief and knew the shadows of Gethsemane, to fight the good fight of faith."

JOSEPH LINGFORD.

FULL of years and vigorous to the last, our respected Friend, Joseph Lingford passed away, after two days' illness, on the 26th December, 1918, in his ninetieth year.

Born in Snenton, near Nottingham, he was the eldest son of Samuel and Lucy Lingford, members of the Society of Friends. At Ackworth School he laid the foundations of his education; and at the age of thirteen he became an assistant in the grocery business of his relative, Alfred Wood, of Holmfirth, Yorks. There he witnessed the "Holmfirth Flood," and narrowly escaped being

drowned. At the comparatively early age of twenty-three he began business as a grocer in Bishop Auckland, where his industry and sound business qualities resulted in a steady growth of the business, and led to his entry into the wholesale trade. Taking up the manufacture of baking powder, in course of time he devoted all his business energy to this, and now, under the title of Joseph Lingford & Son, the firm enjoys a national reputation.

In 1857, Joseph Lingford married Maria Wood, of High Flatts, Denby Dale, who proved a true helpmeet, and a source of comfort and strength ; and when she died in 1894 she left the memory of a devoted and beautiful life. In Bishop Auckland our Friend found an ancient Meeting House, dated 1665, and there he was a regular attender and hearty supporter of all the meetings for worship. As a recorded minister, he showed a live interest in the welfare of members, and was always ready to welcome visitors with a word of cheer. The claims of the Monthly, Quarterly and Yearly Meetings he fully recognised, and generously supported the work of the F.F.M.A. and other agencies. Along with Charles Constable and John Bigland, he started the Adult School in Bishop Auckland in 1868, and for fifty years was President and Treasurer, and the school owed much of its success to his earnestness and brotherliness. For a number of years, with his wife,

he maintained an Orphanage in the town at his own expense, and there many children found a home, and a splendid start in life.

As the years passed his energies found outlets in other spheres of public life, and gradually he came to be recognised as a trustworthy leader. He was interested in every branch of religious and philanthropic work, including the Bible Society, Temperance, Nursing Association, Prevention of Cruelty to Children, and Y.M.C.A. work. The commodious Temperance Hall and beautiful Y.M.C.A. Rooms in Bishop Auckland are largely the results of his zeal and foresight and generous gifts. For over fifty years he was a member of various public Boards, including the Local Board of Health, Urban District Council, Durham County Council and Burial Board. He was appointed a Justice of the Peace for the county, and in the year 1911, the town recognised his many years of public service and presented him with his portrait in oils, which now adorns the walls of the Town Hall, and remains a beacon of light for future generations, calling them to imitate his life of consecrated service.

During his many busy years, Joseph Lingford touched life and adorned it at many points. A strong man, he yet did his work and achieved his purpose without slashing through, or riding roughshod over men's finer susceptibilities. Not that he temporised or compromised when great

issues faced him. When principles were at stake he upheld them, fearless of consequences.

His heart was a deep well of tender sympathy. Keenly sensitive to suffering, he readily responded to the appeals of the poverty stricken. The needy and destitute he helped with a liberal, aye, a lavish generosity. He belonged to the tribe of the "Sons of Consolation," helping lame dogs over stiles; no matter how lame the dog or how difficult the stile, his heart and hand were ready. There was a rich vein of religious feeling in his nature, but feeling was blended and balanced by strong convictions. He never swerved from his Peace principles; and never did he doubt that his principles would ultimately triumph, and that by them statesmen would find the solution of all international differences and disputes. Modest as he was generous, he did "good by stealth and blushed to find it fame." As business prospered and income grew, so his gifts increased and his beneficence widened. His quiet sense of humour, unfailing courtesy, and genial kindness made him an admirable host, and his home, "Mount Pleasant," became the centre of a refined Christian hospitality.—*The Friend*.

WILLIAM HENRY LONGMAID.

[THE following testimony of Hardshaw West Monthly Meeting has been forwarded to us for insertion.]

We desire to express our love and esteem for our dear friend, William Henry Longmaid, whose bodily presence has passed from our midst.

For nearly forty years he attended Southport meeting, where his genial and courtly kindliness was extended to all, and his endeavour to advance its religious, social and educational well-being drew forth our reverence and affection.

He was appointed to the station of Elder in 1892, and fulfilled the delicate duties of that office with diligence and tenderness. To many new comers, and older members alike, who ventured to take a vocal part in our meetings for worship his quiet words of encouragement or advice will long be cherished. The vocal service he felt himself called upon to render in our meetings for worship was not extensive, but in his later years he occasionally spoke impressively of his faith and spiritual beliefs. It was as a teacher that his talents were conspicuous as he delivered thoughtfully prepared addresses upon religious subjects at meetings on First-day evenings, arranged for at intervals over a number of years.

William Henry Longmaid was born at Tavistock, in Devonshire, in 1835. His parents were convinced Friends, and on account of the nature of his father's business were constantly changing their place of residence; for that

reason and also on account of his being a delicate boy, his early instruction was much interrupted, and in later years he often said he owed the greater part of his education to the valuable training he received at the Flounders Institute.

On leaving the Flounders, he taught for a time at Ackworth School, and later was tutor in several well known Friends' families in the north of Ireland, where he made many valuable and lasting friendships.

In 1861, William Henry Longmaid returned to the Flounders Institute as tutor, in place of Dr. Willis, who had retired. One of the students of his time writes of him that "his lectures on chemistry were very popular and able, indeed in science he was brilliant."

Two years later he married Margaret, daughter of Isaac Brown, the Principal at that time.

A temporary removal to London was made in 1866, to enable him to have a year's study at the London University, where he took his B.A. degree with Classical Honours.

In 1870, he removed from Ackworth to Kendal, where for ten years he and his wife successfully conducted a school for older girls, but the health of Margaret Longmaid proving unequal to the increasing duties, they removed to Southport, in 1880, where a small school was established. Here William Henry Longmaid was able to take up art, of which he had

always been fond, as a profession, and for a number of years he had a studio in the town.

He became the first Art Master of the Victoria Science and Art Schools, which he was instrumental in establishing, and was also appointed President of the Southport Society of Artists.

During the last few years of his life, our Friend, who had thus achieved distinction in Science, Art and Literature, was in failing health, but as long as he was able to take any interest in current events, the affairs of the meeting in which he had laboured so long dwelt uppermost in his thoughts. He passed away in his eighty-fifth year, making the first break in the immediate family circle after a long and happy union of fifty-six years.

SAMUEL LLOYD.

At the ripe age of ninety years, Samuel Lloyd, one of the oldest citizens of Birmingham and one of the oldest Friends of that meeting, passed away on February 26th, 1918, at his residence, Farm, Sparkbrook. Born at Wednesbury on December 28th, 1827, he was educated at the Friends' School, Camp Hill. Leaving school, he entered the great iron works then carried on at Wednesbury under the name of Lloyds, Fosters & Co., and subsequently known as the Patent Shaft and Axletree Company. In that position he

introduced important improvements in the methods of iron production. In 1859, in conjunction with his cousin Edward Lloyd, he founded the well-known tube firm of Lloyd and Lloyd, Nile Street, and he remained a director until the business was extended by amalgamation some years ago, under the title of Stewarts and Lloyds. He also established a new and important business in Northamptonshire, known as Lloyd's Ironstone Company, of which he was the chairman for many years.

In 1870, Samuel Lloyd left Wednesbury and took up his residence at the old family home, Farm, Sparkbrook, where he passed the remainder of his life. He entered the City Council in 1892, as a Liberal Unionist member for Market Hall Ward, and represented the ward until 1901, when he retired. He was a Justice of the Peace for Staffordshire. His leisure was spent in literary pursuits. He published several books the most important being *The Cruise of the Red Rose*, a Life of Luther, *Miss Drew and the Three Bachelors*, and a volume of family history entitled *The Lloyds of Birmingham*. He also devoted much attention to the subject of improved canal navigation. In 1858 Samuel Lloyd married Jane Eliza Janson, a daughter of a leading member of "Lloyd's," underwriters, and they had a family of two sons and ten daughters. Mrs. Lloyd predeceased him in 1895.—*The Friend*.

WILLIAM FREDERICK MILLER.

WILLIAM FREDERICK MILLER, who died at Winscombe, Somerset, April 26th, 1918, aged eighty-three years, though not himself a member during the last few years of his life, came of a long line of Quaker ancestors. The first Friend was William Miller, "the Patriarch," who died in 1743, aged eighty-eight, and since then till recently Miller of Edinburgh has been a household name among Friends in the northern kingdom. Our late friend's father was William Miller, the famous engraver. In 1873, W. F. Miller married Mary Miller Woodhead, who survives him.

William F. Miller was for many years resident in Croydon, being then in business in London. On his retirement he moved to the West of England. In early life, and possibly to the end of his days, he was a convinced Jacobite. A young Croydon Friend was once invited to inspect his fine collection of coins, and W. F. M. dwelt enthusiastically on those of the reigns previous to the first George. His visitor, knowing W. F. M.'s Jacobite proclivities, wondered what would happen when they reached the house of Hanover. What happened was this—sweeping his hand lightly over the rest of the collection, W. F. M. said, "These are coins of a later date!"

JOHN CHARLES NEWSOM.

WITH the passing away of John Charles Newsom on January 24th, 1918, the city of Cork has lost the presence of one of her worthiest and kindest citizens. Through a long and successful business life our Friend has constantly recognised the claims of his fellows, and many were the public and private ways in which he made his influence felt. Improved housing, practical temperance, healthy recreation,—in all these things he was a pioneer and leader. Years before the Cork Corporation took up the question, J. C. Newsom was chairman of the local Improved Dwellings Co., which rendered most valuable service to the city in providing better houses for the working classes. As a Temperance enthusiast, he believed in appealing to the eye of the public, and many were the posters and leaflets which he composed setting forth the evils of intemperance and the advantages of abstinence, papers which he had printed and posted or circulated at his own expense. In 1864 he originated the Cork Refreshment Rooms Co., Ltd., having as its object the provision of a really wholesome substitute for the public-house. The Company, according to the *Cork Constitution*, was the first of its kind to be registered in the United Kingdom. The first of these restaurants was opened on the quay, and was followed by others scattered about the city. The Company also conceived the idea of

organising cheap steamer trips and rail and river excursions, combining these with cheap and good refreshment, and these were successfully carried out. J. C. Newsom had been President of the Cork Y.M.C.A. from its inception in 1886, and the organisation owed much to him for his constant, sympathetic and munificent help. He was a Justice of the Peace for the city, which he served in various public capacities. He was an active and earnest Friend, and among other services rendered he was for some years Clerk of Munster Quarterly Meeting of Ministers and Elders. He was an Elder whose occasional vocal ministry in the meetings was much valued. In the words of the paper already quoted, "his conception of the claims and duties of citizenship was exceptionally high, and the leaders of the various charitable and philanthropic institutions in Cork never appealed to him for advice and material help in vain. His kindly, thoughtful and estimable personality will live long in the remembrance of his friends, and of the large number who found him at all times an ideal employer." There was a representative gathering at the funeral on the 28th, when the large company present included many Roman Catholics. In the course of an address at the graveside Benjamin Houghton mentioned that our late Friend had taken the pledge at a meeting conducted by that great Irish temperance orator Father Matthew.—*The Friend*.

RACHEL ODDIE.

RACHEL ODDIE, born in 1839, daughter of John and Jane Oddie, was essentially a product of Ackworth School, for she went there at the age of seven, when her mother entered on her duties as Principal Mistress, a post which the daughter herself, many years afterwards, filled with great dignity and efficiency. Thus "little Rachel" early learned the ways of boarding school life.

After leaving school she and an elder sister spent some time on the Continent, chiefly in Germany, where they filled the rôle both of students and teachers. This sister, to whom Rachel Oddie always said she owed much for her loving care, died whilst they were in Germany. Returning to England, Rachel Oddie for some years helped the late Hannah Wallis in her school at Southport. In 1874, she once more became an inmate of Ackworth School, as one of the mistresses, and ten years later she entered on the post in which she will be best remembered by generations of Ackworth girls, that of "Governess," or as it would now be styled "Head Mistress." This post she held, greatly to the satisfaction of the School Committee and the parents of her pupils, until her final retirement in 1896. For some time she lived with a brother at Weston-Super-Mare, and her latter years were spent at Southport, where she died, March 23rd, 1917, aged seventy-eight.



SUSAN ANN PEASE.

She was a born teacher, loving her work, and always drawing out the best in her pupils, whom she unconsciously raised to her own dignified level. The opportunities for travel abroad, which she had enjoyed in early life, gave her a wide outlook on life, and a large sympathy. She was artistic, fond of music and all things beautiful, and she took a real interest in passing events.

She was most reticent about her own deepest life, and it was only to a few that she could speak of it. To these few she showed a very tender love. Her voice was not often heard in our meetings for worship, but when she did speak her words were helpful. She was a good letter-writer, and her letters always contained some beautiful thought, which seemed to have come direct from the Master.

SUSAN. ANN PEASE.

THE long life of Susan. Ann Pease was perhaps unusually full of the most natural sources of happiness, the love of parents and brothers and sisters, of husband, children and friends. Yet keenly though she lived in all these relationships they never interfered with her interest in the needs of the wider community outside her own home or prevented the outflow of her sympathy with the weak, the sorrowful, and the suffering.

She was born in January, 1829, the third child and eldest daughter of Joseph and Mary

Ann Fry, and grew up in the home in Charlotte Street, Bristol, one of a merry, vigorous household of eight brothers and sisters. The boys were educated at day schools, the girls at home, and the daily intercourse of those early years was continued through their long lives, the circle of brothers and sisters remaining unbroken for more than seventy years, till the death of Albert Fry in 1903.

Her girlhood was thus full of happiness. There was a large family circle of uncles, aunts, and cousins, and the young people gained much from the vivacity and keen intellectual and religious interests of their father's sisters, Anna, Henrietta and Caroline Fry, and from journeys in Scotland and abroad with one of their uncles.

Bristol meeting was at that time large and influential, and her diaries show how eagerly Susan Fry profited by her intercourse with such Friends as Edward and Caroline Ash, Mary Waterhouse and William Tanner. She accepted much of the evangelical teaching then current in the Society, and occupied herself with a Sunday School class and with visiting among the poor. She became too a careful and constant student of the Bible, and the habit of daily reading and of making notes of points of interest continued through her life. She was thus prepared, on her marriage with Thomas Pease in 1856, to throw herself into his

active interest in the Evangelical Alliance, in the Bible Society and in the Temperance Movement, and to take her share in his care for the spiritual and physical needs of her poorer neighbours. Their first home at Henbury Hill, a pleasant country house four or five miles out of Bristol, was a centre for such activities. Here seven of her children were born and her time and thoughts were naturally much occupied with them, and with the education and training of her five step-children, who found in her a most tender and devoted mother. "To us, too," writes one of her step-daughters, fifty years later, "it seems that the beauty and sunshine of those springs at Henbury are like a dream. How brave you were in those years, always loving and sympathising and bright and active when you must often have been tired mentally and physically, but that 'her children arise up and call her blessed' is true of you indeed."

In 1866 Thomas and Susan Pease moved to Cote Bank, Westbury-on-Trym, a house somewhat nearer Bristol than Henbury, standing high and commanding a wide view over sloping fields timbered with fine elms, and a stretch of western sky. The uninterrupted view of the sunsets and of the fair prospect was a constant source of joy to the large family party who lived under that happy roof. Three more children were born here; relatives, friends and neighbours, rich

and poor, were always welcome and the gracious figure of the hostess was the centre of every gathering. For many years during the summer months the fields were regularly lent to parties from Bristol belonging to all sorts of groups, from Bible Christians to young Socialists.

When Josephine Butler opened her campaign against the C. D. Acts, the interest and active support of Thomas Pease were early enlisted. His refined, sensitive, almost fastidious nature shrank from the painful revelations of sin and disease which it was necessary to face, and the sympathy and active co-operation of his wife no little lightened the burden of his heavy task. Her indignation was deeply stirred by the sufferings of betrayed women and by the unjust attitude of society towards them, and in this movement, in the management of a home for unmarried mothers, and in the foundation in Bristol of a branch of the Society for the Care of Friendless Girls, which afterwards became the National Union of Women Workers, she found much of the deepest interest of her later life. She was President of the Bristol Branch of the National Union of Women Workers for about thirty years, and when the Annual Conference met in Bristol in 1893, she was President of the whole Union for the year. Although she took no active part in it, the Women's Suffrage Movement had her sympathy and support, and with her husband

she welcomed the advent of women as Poor Law Guardians. The first woman Guardian sat on the Board of which Thomas Pease was chairman, and was one of her most intimate friends.

The years of middle life were not easy for her ; the realisation of the sin and suffering of others, the sorrow and loneliness consequent on the sudden death of her husband in 1884, and the anxieties necessarily arising from her responsibilities for so large a family circle were accompanied by a gradual change in her religious position. About this time she became acquainted with the writings of Thomas Erskine of Linlathen, and the volume of his Letters, edited by Dr. Hanna, became her most intimately loved book, and the many passages marked indicate her sympathy with his views. Miss Wedgewood's description of Thomas Erskine at the close of his life might almost have been written of her. "I think what I felt especially valuable in him, distinct from all other religious people I know, is his intense consciousness of and realising of all the difficulties and mysteries of this life, with his perfect trust in the purpose of this life as an education. . . . He looks not *across* the mysterious gulf of evil but *through* it. It is not any ignorance, any silence in his spirit about the hideous abyss, but it is seeing an object which makes all worth while and a strength which can not only bridge it over but change it."

As the years went on this firm faith in the divine ordering of men's lives gave her a freedom of outlook and an unusual willingness to accept, or at least to consider, new aspects of truth. She was indeed a true lover of freedom and had a respect for the individuality of others, young and old, learned and unlearned, which was remarkable in one whose own convictions were so strong.

"It was always one of the things which struck me so much about her," writes a daughter-in-law, "that open-mind attitude towards other people's views and ideas of religion and other subjects. She never made one feel that she condemned or disapproved of people because they did not think in the same way that she did about religious matters."

"There was something remarkably and particularly comfortable," writes another member of the younger generation, "in her combination of mysticism and common sense. She didn't give you the sense of strain which so many good people—no more transcendental than she—do give you by their mystical elevation. With her you delighted to find a glimpse of the heights (which came so often in her conversation) but you never felt that her vision of these made her the least bit less aware of the lower levels, or indeed less interested and sympathetic towards those who were on them."

Her sympathy was not given to sorrow only. Her strong vitality, hearty natural enjoyment of life, and keen sense of humour showed themselves in a delightful zest for the pleasure of others. And she was quite without the competitive instinct. "She enjoyed things in and for themselves, flowers, sunsets, children at play, and would only have been pleased to know that someone else had better things than she. And so she had a great amount of real enjoyment out of what came to her where other people would only have been hurrying on to get something else; one thinks of her in spite of all her sorrows, as a happy person, enjoying her own good things as well as deeply and truly happy in others' good fortune. Her rejoicing in other people's happiness was so perfectly sincere and generous."

From her childhood she was accustomed to regular attendance at our meetings for worship and discipline, and her love of the Society of Friends only deepened as life went on. She gave of her best to it: as an Elder she did invaluable service and her thoughts and prayers were often turned to the welfare of her own meeting.

Her life-long familiarity with the Bible made it easy for her to appreciate much of modern Biblical criticism. After she was eighty she attended several short courses of lectures at the University of Bristol on Biblical problems, and some of the most valued friendships of her later

life were due to a mutual interest in this subject.

She showed the same open-mindedness in her attitude towards social reform. For many years she supervised the children boarded out by the guardians, in the village of Westbury, and her care of them did not end with their childhood. If, as sometimes happened, hereditary weakness of character showed itself, her patience and love never failed them, and in the end they all, without exception, turned out well, and their children in turn became a source of constant interest to her. Such intimate understanding of the lives of working-class people made her realise the evils of the unequal distribution of wealth. She warmly welcomed measures like the Insurance and Old Age Pension Acts, and gladly paid increased taxes in connection with land holding. She was indeed a most cheerful giver.

She writes in 1913: "Our responsibility as regards the great disparity between the lot of the rich and the very poor is seldom far from my thoughts. . . . Our lives have many complications, they are so entwined with other lives, but the single eye is full of light and I fear it is for want of this that I may have missed my way and lived a life of more outward ease and luxury than is consistent with real Christianity, for Christ in the person of the least and poorest still has hardly where to lay His head."

The humility of the last sentence is characteristic. In the same letter she says, "I have received so much and often feel how unworthy has been the return. All I claim in anticipating the end, which cannot be far off, is the forgiving love of God as revealed to us in Jesus Christ, and in His life and death for us."

The outbreak of the war in 1914 was the occasion of a fresh realisation of the essential nature of our Peace testimony. Her indignation at the suspension of the Habeas Corpus Act was great, and she warmly supported the position of the Conscientious Objector. The details of their prison experience re-awakened an old interest in Prison Reform, and this subject was much on her mind during her last illness. When, in July, 1917, her end was almost hourly expected, she dictated a message to the younger members of her circle, urging their attention to a more Christian and more intelligent treatment of criminals.

From this attack of illness she made an unexpected rally, and for about six weeks there was an interval of waiting in which the sick-room seemed indeed a land of Beulah, whose air is very sweet and pleasant, where the sun shineth night and day and pilgrims are within sight of the city they are going to.

The end came on September 21st, 1917, when she had nearly completed her eighty-ninth year.

ALICE PRIESTMAN.

ALICE PRIESTMAN was born March 12th, 1853. She was the only daughter of George and Isabella Beaumont. Her home from birth was in Bradford. Her parents were Congregationalists, and she had very little connection with Friends until her marriage in 1878 to Henry Brady Priestman, and it was not until after the birth of her six children, the youngest then being about ten years of age, that she applied for membership in the Society.

She was educated first at a private school in Bradford, where she made many life-long friendships, and these friendships were very precious to her. Later she went to school in Edinburgh, and of her time spent there she always had very happy memories. The charm and vitality which impressed all who knew her, even those who had only met her occasionally, seem to have been felt from the very earliest days. She had a wonderful power of endearing herself to everyone she met in the daily round of life.

Her father, George Beaumont, was a foreign merchant, and many foreigners came to their home, in whose entertainment she took a large part. She was an excellent pianist and intensely musical, and her father took her at a very early age to hear the best musicians of the time. She also went abroad when very young, and always

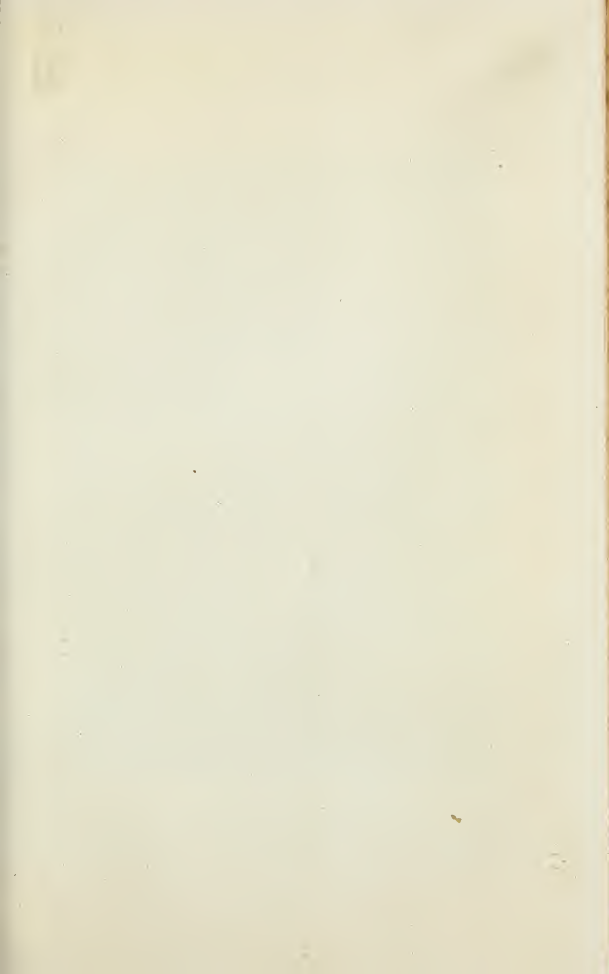
retained a great love of travel. Her enjoyment of life was always very keen, and it made her a most inspiring and delightful companion upon any holiday or expedition, she found enjoyment so readily. The chapel activities absorbed a good deal of her girlhood and she took a keen interest in her Sunday School Class. It was due too in large measure to her activities that Bradford started its first Cabman's Shelter, through the institution of which she and Henry Brady Priestman came to know one another.

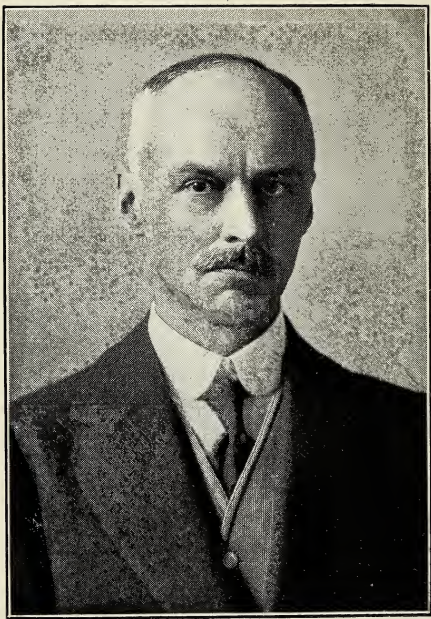
After marriage her energies were mainly devoted to her family, although all through the busy early years she never quite lost touch with outside interests. She was a wonderful mother, and often said the happiest hours of her life were those spent in the nursery in the care of her babies. To few is it given to have a mother so full of understanding and tender interest in the smallest concerns of each of her children. When reading the "Life of Margaret MacDonald" she has scored the following passage.—"Her ideal of a mother was that she should be the dearest friend of her children. She hoped that when the time came for them to leave her fireside and depart on their own ways, they would stand manfully erect, honest-eyed and clean-souled to receive her farewell and blessing."—To Alice Priestman I believe this was the ideal she set before her in her motherhood.

Visiting the women prisoners in Armley Gaol was one of the first things she took up when she could spare time for outside things. The work was terribly sad and often disheartening, but she found it intensely interesting. Never very strong, the strain of these weekly visits told considerably on her health after a few years, and she was obliged most reluctantly to give it up. She was also one of a small group who pioneered the "Guild of Help" Movement, and free open-air concerts in the poorer parts of the City of Bradford was another interest amongst many others.

In the Meeting she was made an Elder and also served as a member of the Ackworth School Committee. She found this last a great interest, but again she was obliged to retire from the Committee on account of ill-health. After an internal operation she seemed to gain some slight measure of strength for a time, but it was constantly being overtaxed and the supervision of a large house full of Belgian Refugees early in the war, which absorbed a large part of her time, had eventually to be relinquished.

A long period of declining health and strength followed. Her strength of will was enormous and triumphed for a long time over her physical weakness. To leave a written record of her husband's work was a wish she had formed quite early in their married life, and it now





ARTHUR PRIESTMAN

became her chief interest to fulfil this wish. She knew she had not long in which to accomplish it but her mind was made up and she intended to do the work unaided. This she did, herself typing 90,000 words. The revising of the proofs was an arduous task, but the reward of seeing the finished copies and the pleasure of distributing them and receiving comments on the book more than compensated for the hours spent, though she passed from us scarcely two months later. It was a wonderful experience to be with her during these last days. Fear for the future seemed unknown, sometimes she seemed to be weary of physical disability and longed for her spirit to be set free, but generally she was very content, and still as always full of interest in all family and outside events, so sweet and thoughtful for all around her, so intensely loveable and human. An account like this gives but a poor lifeless impression of such a living personality as she possessed, for deeds were a small thing compared to the charm, the sympathy and loveableness by which to the many who knew and loved her she will always be remembered.

ARTHUR PRIESTMAN.

ARTHUR PRIESTMAN, the second son of John and Henrietta Brady Priestman, was born on March 29th, 1856, in Thornton-le-Dale, Yorkshire.

His father was a corn miller, until in the winter of 1861 he removed with his wife and family to Bradford, in order to join his brother, Alfred, in his spinning and worsted manufacturing business.

Arthur Priestman was educated first at home, and then, at the age of fourteen, at the Friends' School, Oliver's Mount, Scarborough. His school holidays were spent in walking tours with his cousins and brother in the Lake District, Scotland and Wales, and after leaving school he visited Switzerland and Italy, and later Egypt and Palestine. His great love of travel, his intense appreciation of the beauty of landscape, music and painting, and his keen interest in natural history, especially bird life, were prominent features of his character.

On leaving school, he entered the firm of Alfred Priestman & Co. In 1889, John and Alfred Priestman retired, and the business was divided between Arthur and his eldest brother, Henry Brady, the latter taking the spinning and dress goods manufacturing business and the former the manufacture of worsted coatings.

In the winter of 1874, Arthur Priestman, together with his brother Henry, and his cousin, Walter Priestman, assisted at the inception of the Bradford Friends' Adult School. For many years he acted as Secretary, and for twenty

years conducted an Adult School Class. As well as teaching the Bible to his class, he introduced subjects of a purely educational value. His religious views were not strictly orthodox, for he supported the theory of evolution at a time when Darwin was not in favour. To Arthur Priestman, religion meant the fulfilment of Christ's precept, "Love thy neighbour as thyself," and throughout the whole of his life he carried out this precept fearlessly.

His connection with the Adult School Movement brought him face to face with facts which compelled him to relinquish his former belief,—that drink was the cause of poverty. He dated his conversion to Socialism from 1893-4, when at a conference on the unemployment problem—at that time very acute—he first came into touch with Socialism and Socialist thought. At this time he devoted many hours to the study of economics, and gradually there came to him the conviction that the only way to apply Christ's teaching in the Sermon on the Mount to our economic system was by the establishment of a Socialist State. In the autumn of 1895, he was asked to stand as Labour Candidate for the Bradford City Council. The invitation was at first refused, but on being asked a second time he became convinced that it was his duty to stand, and he agreed to do so, only learning later that his Liberal opponent

was his own uncle, Alfred Priestman, the founder of his business. Arthur Priestman was successful in this election, and in 1898 was re-elected without a contest. When opposed three years later, he was returned with a decisive majority, and thereafter remained in the Council unopposed until 1916, when he was obliged to retire owing to ill health. He thus completed twenty-one years continuous public service.

He became a Justice of the Peace in 1906, and in 1910 was elected to the Aldermanic bench. On the election of F. W. Jowett as the representative in Parliament of the Western Division of Bradford, Arthur Priestman succeeded him both as Chairman of the Health Committee, and President of the Bradford Independent Labour Party.

Arthur Priestman worked hard for the municipalisation of the electric tramway system, and for the appointment of Bradford's first lady sanitary inspector, and was actively concerned with the clearing away of some of Bradford's slums. He was one of a deputation of three, who paid a visit to Cologne, Crefeld, Elberfeld, Berlin, Brussels, on behalf of the Textile Society. Their object was to visit technical schools and to obtain information as regards the theoretical and practical training imparted. The deputation was also commissioned to procure fresh machinery for the textile

department of the Bradford Technical College. As a member of the Health Committee he visited many sanatoria, and as a result of these visits, the building of the Bradford Sanatorium, near Grassington, was commenced. He was deeply touched by the high death rate of Bradford's young children, and threw all his energies into the task of establishing a municipal Milk Depot, which would also supply young children with pure milk, this milk to be given free to those mothers who were too poor to buy milk. He was the mover of a resolution in the City Council, as a result of which meals were provided free of charge for underfed school children, by the educational authorities.

In the spring of 1883, he married Edith Leeming, daughter of John Leeming, of Bradford. Five daughters were born to them, two grandsons and three grand-daughters were also born in his life time. Edith Priestman worked side by side with her husband in promoting the cause of Socialism. Together they visited country villages and Yorkshire towns, and held there propaganda meetings, often in the open air. Once a week, too, discussions took place in their own home, where many of their friends were converted to Socialism.

Arthur Priestman was a regular attender of the Fountain Street Meetings for Worship, until in 1898 he spoke upon the condition of the

poor of Bradford, their poverty, unemployment and the high death rate of their children. If one carried out the maxim, "Love thy neighbour as thyself," he argued, one must strive to abolish such grinding poverty, and to him the only possible remedy was Socialism. His message was not acceptable, and he was afterwards asked to refrain from speaking. As his conscience would not allow him to hide his message, he held a meeting for worship in his own home every Sunday morning for many years, until in 1906 he and his wife were asked by the Elders to return to meeting.

After his retirement from the City Council in 1916, Arthur Priestman devoted a large part of his last two years to working in his garden, both at Carlrayne, Menston-in-Wharfedale, and at his cottage in Starbotten, Upper Wharfedale. His love of beauty found outward expression in the cultivation of roses, and his days were peaceful and happy. He had the mind of a scholar; history, biography, economics and books of travel delighted him, but novels interested him little. He was passionately fond of music, though he was never taught to play a musical instrument. In his youth he had spent his leisure in cycling, swimming, riding, and playing cricket, tennis and golf, and when ill health took these delights from him he did not complain, but found consolation in the

contemplation of beauty and the cultivation of his garden. It was impossible to be long in his presence without feeling the nobility of his character; when he entered a room gossip and foolish talk died away. It was not that he ever posed as being more righteous than his fellows, but his personality was such that it brought out the highest in others. Upright, loyal, brave and true, he was beloved by all who knew him.

His life's work may thus be summed up :

"In all things he strove to bring the Kingdom of God upon earth." Of him it was said, "It is not always the man of courage who is gentle in manner; it is not always the man fired with high ambitions who is lowly in mind and gentle in speech; but so it was with Arthur Priestman."

HENRIETTA PRIESTMAN.

THE passing away in her 90th year of our dear friend, Henrietta Priestman, of Thornton-le-Dale is like the breaking of a link with a long past time. She was born under the shadow of a great sorrow, for her father, Henry Brady, one of the principal masters of Ackworth School, who resided in "The Cottage" at the bottom of the garden, died of the fever which visited the school in 1828, several months before her birth. H. Brady is said to have "adorned his station with almost every quality that could mark the perfect

teacher." In the Ackworth Centenary volume the late Henry Thompson says, "After a lapse of fifty years his name still lingers in the annals of the school as one of its fairest possessions." Hannah Brady resided for a year or two at North Shields, where her daughter was born, and in 1831 removed to York to set on foot and superintend the Girls' School at Castlegate, afterwards removed to The Mount. Here Henrietta Brady's early years were spent, till the marriage of her mother with Abraham Sewell, of Malton, in 1842, when she became a member of his family of young people. Her own marriage to John Priestman, of Thornton-le-Dale and later of Bradford, took place in 1852. Ten children, seven of whom survive her, filled the home with much happiness.

Henrietta Priestman was an ideal mother. Her training of her children was so wise and her example of righteous living such an inspiration, that her children were never conscious of coercion or clash of will; they caught the infection of her love for what was true and lovely and of good report. Those who came within her influence as hostess speak of the grace and dignity of her personality. Many grand-children and great-grandchildren came to bring fresh life to the home centre and to share its many joys.

Not alone in the home did the character of our friend shine brightly; she was the "strong, helpful, wise woman," with interests in many

things. There were few efforts for the uplift of the poor and weak and sinful of Bradford which had not her sympathy and wise counsel. Her interest in Josephine Butler's work and later in the strong public opinion roused by the revelation of W. T. Stead caused her to take a very active part in the promotion of schemes to further social purity. A preventive Home for girls and a Refuge for the fallen largely owed their existence and usefulness to her. She was among the first women to stand as Poor Law Guardian in Bradford, and her fellow members of the Board testify to the worth of her counsel and wide sympathy. As a friend, she was ready to take her part, holding at one time the office of Clerk to the Women's Quarterly Meeting, in which capacity she served with a quiet, calm dignity. She was for many years a member of the Committees of Ackworth and Rawdon Schools. But her chief contribution to the welfare of our Society lay in the comfort and sound wisdom upon which, in time of need, Friends always knew they could rely. She continued a regular attender of meetings, so long as health permitted. For very long she maintained a remarkable youthfulness, but the latter years of her widowhood brought feebleness and dependence, and she lingers in the memory of those who knew her in these later days as "the beautiful, peaceful, patient old lady."—*The Friend*.

FRANCIS HENRY ROWNTREE.

AFTER an illness extending over twelve months, Francis Henry ("Frank") Rowntree, of York, passed away February 22nd, 1918 at the age of forty-nine. An active director of the Cocoa Works, founded by his late father Henry Isaac Rowntree, he had much to do with the development of the machinery side of the concern, in which his care for the welfare of the employees was well-known. Educated at Sidcot School and Manchester University, as a resident at Dalton Hall, our late Friend was afterwards apprenticed to the engineering firm of Joseph Baker & Sons, Willesden, subsequently entering the Cocoa Works. He was fond of travelling and had travelled extensively in Russia, the United States, Morocco and Germany, and he could speak the language of the latter country fluently. Keenly interested in the Adult School movement, he founded and for many years carried on the Layerthorpe Adult School. Though repeatedly invited to enter public life, in later years this was impracticable owing to his deafness.

Outside the scope of his business life Frank Rowntree's principal hobbies were the study of pre-historic man, photography, and fishing. He was one of the most valued members of the Yorkshire Philosophical Society, and was keenly interested in the work of that body. Possessing a keen sense of humour, and equally at home with

all classes and conditions of people, he was never happier than when on a fishing expedition in company with members of the Adult School. In 1897 he married a daughter of the late E. T. Wilkinson. His death will be regretted by friends spread over a wide area, and outside the family circle his loss will be felt by none more deeply than by the workpeople with whom he was so popular.

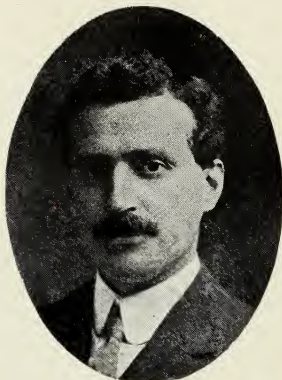
There was a remarkable attendance of relatives, friends and the public at the Friends' burial ground, Heslington Road, York, at the funeral of Frank H. Rowntree. Simultaneously a memorial service was held at the Peckitt Street United Methodist Chapel. At the burial ground a very appropriate address was given by Richard Westrope, of the St. Mary's Settlement, based on the words (John xxi.), "I go a-fishing." It was, he said, the story of a man who, his instinctive and traditional faith of early life having gone, "returns to Galilee" and finds in contact with nature, in fellowship with men, in the homely concerns of daily life and the necessities of business, a broader and deeper faith. It was in the clasp of the hand, the warmth of the heart, we knew the presence that was there. To speak of Frank Rowntree as a friend seemed too distant, as brother too official—he was ever and always the good comrade.

Two notes of his character stood out—freedom and fellowship. He saw men in bonds,

he saw the vision of a new world, he saw the dawn of a new day—freedom for all. He loved men ; he was one of the few men who was content to stand upon his simple manhood. These qualities of freedom and fellowship were seen in their greatest charm and power in Frank Rowntree's own home. To have been admitted there was a privilege ; to have lived there a liberal education in all that was most beautiful and best. We might still hear his cheery voice as he cried, " I go a-fishing " ; and we replied, " We also go with thee." And in that haze, half-revealed and half-concealed, was seen the figure of the Christ welcoming him on the further shore.—*The Friend*.

JAMES W. RYAN.

This life is another story added to the many that adorn the annals of Christian history and missions, of one called from the humble working home, with few advantages but the test of practical experience, to be a Messenger of the Gospel. J. W. RYAN was born in the borough of Finsbury, London, in 1876, the eldest of a family of four. His father being by religious profession a Catholic, and his mother attached to the Church of England, the child was christened and early taught at the well-known Roman Catholic Church at Moorfields, receiving his general education in the local Board School. When about seven years of age, his parents removed



JAMES W. RYAN.



to the district of Spitalfields, and through the influence of an aunt on his mother's side, who was associated with the Friends' School and Mission, at the Bedford Institute, the boy soon afterwards joined the Band of Hope carried on there, and subsequently the First-day School also.

He was a devoted son to his mother, and in the intervals between school hours delighted to help her in the home interests, rather than join in play with his school fellows; and when in his thirteenth year she was left a widow, he comforted her with the assurance that he would take care of her.

Owing to this event he was taken from school, and through the help of a friend a situation being found for him with a firm of merchants and importers, he thus early in life commenced his business career. He continued in the employ of the same firm until the time came for him to prepare definitely for missionary service, obtaining the confidence and esteem of his employers and associates, so that it was a mutual pleasure in after years, when, home on furlough, he called to see them.

Meanwhile as years passed he became an active and valued worker in many of the activities of the Bedford Institute, and owed much then, and in the development of his missionary career, to the help and influence of the late J. Fyfe Stewart, of whom he always spoke most warmly.

As a Band of Hope boy, he entered for a recitation competition with a Temperance subject and was one of the prize winners, and when the Hackney Band of Hope Union instituted competitions among its associated societies, each sending two or three members, James Ryan obtained one of the silver medals and later in a contest between winners of these, he won the gold medal. His talent in this direction, which gave indication of some dramatic power, brought him frequent engagements and doubtless helped to give him confidence on the platform. At the Bedford Institute, where his chief interests centred, the First-day School, Children's Meetings, Christian Endeavour Society as well as the Temperance work were among the objects that enlisted his active help, and into all he entered with an ardent spirit, while his ever cheerful temperament endeared him to his fellow workers among whom he was known by the familiar name of Jimmy. "Faith, Hope and Love" seemed the characteristic of his life.

In the year 1896, James Ryan became a member of the Society of Friends. The time was now approaching for a decision as to his future career. It was probably through the presence in the work of the Bedford Institute of the late William Wilson, while pursuing study at the London Hospital, and also of relatives of the late William Johnson, that the

claims of Madagascar took hold of its workers. Weekly collections were taken in each class in the School, and the contents of the boxes counted up at an annual Missionary Meeting on the first Sunday of the year, and given to the F.F.M.A. for the work in that field, and the Institute had already had the privilege of also giving more than one of its workers. James Ryan's interest had already been awakened, for when he was twelve years of age he had told his parents that he would have to go and teach the people of Madagascar, and amidst his active life he had not neglected such preparation as could be gained by personal study.

His offer of service was made in June, 1899, and from October of that year, to March, 1902, he was in training at the Missionary Home, Chester House, Hackney Downs, under the superintendence of the late Dr. John Lawrence, (till September, 1901), and subsequently of Joseph Taylor, previous to its removal to Kingsmead, Birmingham. In one of his reports, Dr. Lawrence mentions that J. W. Ryan was continuing his work at the Bedford Institute, and that in August, 1900, a home was found for him and a fellow student for a fortnight, near Evesham, "during which time both gave some attention to the subject of agriculture." Another report says that in an examination "upon the work done in connection with lectures and upon private

studies of the students," J. W. Ryan was one of two who "obtained the best results."

From March to July, 1902, James Ryan, having been accepted by the F.F.M.A. for service in Madagascar, was sent with a companion student to reside with a family in Switzerland, in order to become conversant with the French language. In September following he left London, with the heartiest good wishes of his Bedford Institute friends and others, for Marseilles, where he embarked for his future sphere of service.

The work devolving upon him in Madagascar seems to have been a severe test of his powers. After a few months with one of the Missionaries already out, he took full charge of the district, on the latter leaving for his furlough, and later assisted another by taking charge of seventeen meetings and schools, followed again by sole responsibility for the district.

In the summer of 1908, James Ryan came home on furlough until the spring of 1910, and had further time of study at Kingsmead and Livingstone College. During this time he became engaged to Beatrice M. Ascoli, who had joined with Friends at their Walthamstow Centre (a Branch of the Bedford Institute Association), and was leader of the primary division of the School, when it was re-organised on the modern system. In her he found a true help-meet,

whose heart was already prepared for missionary work. She followed him to Madagascar, and they were married at Tananarive on the first of May, 1912.

After service in three districts of Madagascar, our friends undertook the long desired extension into the Sakalava country. This indeed involved a full measure of hardship and endurance as well as resourcefulness, but James Ryan's cheerful optimism, determination and courage, as well as facility for making friendship, united with strong faith in the Divine call and the like minded devotion of his wife, brought them through every difficulty, and after exploring the country by boat, they settled at Maintirano, providing themselves the accommodation required until material arrived from England.

The plan adopted was to gather some of the young men together for a course of instruction, and while developing the mental and spiritual faculties, to show them by manual work the value of industry and to make them missionaries to their own people. Thus by patient effort the foundation of the Friends' Mission among the Sakalava people was well and truly laid.

The general testimony of fellow missionaries is that James Ryan was just the man for this pioneer work. One of them writes, "his cheery optimism, his great love and respect for the Sakalava, his ability to put up with all kinds

of discomfort, made him ideal for the work." A colleague both in student days and in the mission field says of him, "Cheerful optimism is allied with good temper, and that he had in a marvellous degree. I heard a missionary from China remark that he was the best tempered man he had ever met. For nineteen years I was associated with him, and that very closely the first few years, and I never had a quarrel with him; during all that time there was a sympathetic bond between us which was never broken, and I believe this was simply the fruit of his own good temper. Another attribute of this optimism is the capacity for making friends, and this he did wherever he went. At Chester House, he was truly a friend with all the other men. When he and I were sent to Switzerland to learn French, almost immediately he broke down all reserve and was friends with the pastor, his wife and children, before we could speak the language. When I visited him more than once at Mandridrano, when he lived there alone, I found there was evidently a close comradeship between him and the local French administrator, and this continued with each succeeding official, for officials are often changed in Madagascar. During the last few years we found that the Sakalava youths gathered around him in just the same way, evidently finding a friend in him as well as a teacher and leader."

James and Beatrice Ryan returned home in 1917. After a visit as arranged to Pemba, and a detention at Zanzibar, owing to the war-time restrictions on women passengers, they reached England safely in the summer of that year. Whilst at home there came a great joy into their lives in the birth of a little girl. When in the London district they were glad to take part in the home work. James was always pleased to visit his old home at the Bedford Institute, and needless to say he was always welcome. One evening he gave an interesting account, with lantern illustrations, of their work among the Sakalava, and also gave one of his old recitals. But he felt the call pressing to return to his labour of love as soon as possible, and full of well prepared plans for the future he left London with wife and child for Birkenhead, to pay a few days visit to some friends, and have a quiet time before his departure. Leaving his loved ones behind he sailed in company with Benjamin H. Jackson (bound for China) on board the *ss. Hirano Maru*, on 2nd October, 1918. Two days later the vessel was torpedoed off the South of Ireland, and sank in seven minutes, only twenty-eight passengers being saved, and these two devoted servants passed through the deep to enter into the joy of their Lord.

[The foregoing memoir was prepared for us

by our late dear Friend, Alfred Tuke Alexander, shortly before his sudden removal, and must have been one of the last things he wrote. He strongly approved of our supplementing his account with a short extract from the appreciations which appeared in *The Friend* at the time of J. W. Ryan's death.]

C. E. Stansfield, one of the deputation from the Mission Board, who visited Madagascar, writes : " I met James W. Ryan first in Tananarive in July, 1913. He was a younger member of the mission staff, quiet, retiring and modest, not the type of man whose personality impresses one strongly at the first meeting, although I recall his cheeriness and readiness to do a kind service. I remember, too, a Sakalava youth who had followed him to the capital, and who returned his brotherly kindness by a dog-like devotion.

We visited missionary stations and meetings together in the district out in the West. I could not criticise his Malagasy, but this I perceived, that though not a scholar, he was a better interpreter than some with more experience and scholarship, and that he gripped the people with the quiet power of broad human sympathy. He was not one of those who seek to assert their white superiority over the coloured races ; rather he evidently sought to place himself on their level, that he might the better win them for his Master."

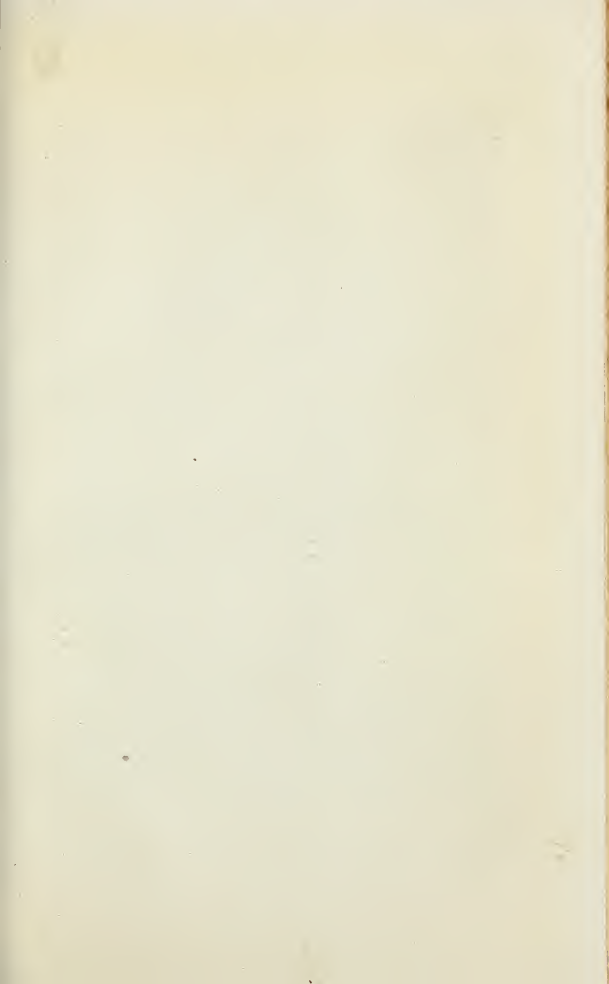
Alluding to the work amongst the Sakalava of J. W. and Beatrice Ryan, C.E.S. continues : "They faced a task requiring the greatest self-sacrifice and endurance. . . . To work in loneliness for a child-race who can have hardly the smallest comprehension of your spiritual and intellectual needs, always giving out, with practically no human source with which to replenish your supply, to go on doing this in face of the dead weight of ignorance and superstition, in spite of discouragement and disappointment, must have been a trial of fortitude and patience and devotion to Christ."

GEORGE SHANN.

THE death of Alderman George Shann, of Birmingham, at the beginning of the year 1919, like that of his friend Tom Bryan, is a heavy loss to the cause of Labour and progress. Though not a Friend, his religious affinities were more with that body than with any other religious denomination ; and for many years he had been closely associated with Friends in Birmingham and with Adult School work. He was pre-eminently the kind of man to help and lead Labour at the present time, a man with keen sympathies, a wide knowledge and far vision, linked with strong common-sense and a capacity for seeing social questions from every point of

view, and not merely from the standpoint of any particular class.

Born at Knaresborough forty-two years ago, by hard work George Shann won a scholarship for Glasgow University, where he had a brilliant career; he was a keen student, and was subsequently appointed Warden of the Glasgow Settlement. In 1902 he went to Birmingham to fill a post as Social Secretary to Edward Cadbury, and amongst other interests undertook investigations of women's work and wages, one outcome of which was the book on the subject, produced in collaboration with E. Cadbury. He had large classes of both boys and men in Selly Oak, in connection with the Early Morning Schools; and besides the usual lessons, was able to interest them in such a subject as Plato. He was also a lecturer at Woodbrooke, was elected a member of the City Council, and became the leader of the Labour Party in Birmingham. After some years of service in this capacity, he was made an Alderman. In the second year of the war he joined the forces, but was released for a period last year in order to work at a Scheme of Reconstruction under the Government. In the last election he contested one of the Birmingham Divisions, and though obtaining a very large poll, lost by a small majority. During the election he suffered from influenza, which later developed into meningitis, and he passed away on the 2nd of January, 1919.





ELIZABETH SIBSON.

“ His intellectual vigour was sustained by an idealistic faith. In 1904-5, when his influence began to tell among us, Robert Blatchford had recently made his sensational attack on Christianity in *God and my Neighbour*. The doctrines of materialism and determinism were having a great vogue, and Socialists and Labour men were being tempted to inscribe these doctrines on their banners. George Shann did not attempt to rehabilitate the old traditional forms of Christian belief,—he would not have described himself as an orthodox Christian; but he did set out with patience and success to convince men that if they would take the trouble to enter into the great heritage of philosophy and religious thought, they would recognise the shallowness of modern naturalism and agnosticism. He endeavoured to make them realise that the Labour movement was inspired not by the pressure of circumstances, but by a moral faith. His own life and activity were built up on a profound trust in the reality of the moral order. To him the task of setting free mankind from the spirit of oppression was a God-given task.”

ELIZABETH SIBSON.

ELIZABETH SIBSON was the daughter of John and Mary Lord, of Springs, near Rochdale, at which place she was born in 1840. Her parents were God-fearing people, members of the Baptist

Denomination, who sought earnestly to train their children in the way of truth. It is not surprising, therefore, that, ere the years of girlhood had passed, Elizabeth had learned to know and love the Lord Jesus Christ.

In 1866, she married Daniel Sibson, of Rochdale, in which town they lived until 1880, when they removed, with their four little boys, to Middlesbrough. Here they came in touch with Friends and began to attend meeting. During their residence at Middlesbrough, the youngest child died ; and the parents, especially the mother, sorrowed deeply over their loss. The year 1882, saw the home transferred to Stockton-on-Tees, where Daniel Sibson joined his cousin in a Dental Practice, some years afterwards taking over the practice entirely. At Stockton, both husband and wife entered heartily into the life and work of the Friends' Meeting, and in 1883 they were received into membership. In the following year, the family circle rejoiced over the advent of a little daughter, whose coming softened, in some measure, the sense of loss which had clouded the home at Middlesbrough. Family cares prevented the mother from entering as fully as her husband into the activities connected with the Meeting and Adult School (of which he eventually became President); but she was always united with him in her sympathy and counsel ; and when, later on, she was invited to

undertake the leadership of a Women's Class on Sunday afternoons, she entered gladly into the service. That she had special qualifications for this work was soon evidenced by the steady growth in the membership of the class, whose members learned to love their President as a result of the deep interest and sympathy which she showed in their individual concerns. She also joined with two other Women Friends of Stockton Meeting in the founding and carrying on of a very successful Mother's Meeting. In 1893, Daniel and Elizabeth Sibson were appointed as Overseers, and three years later they were asked to undertake the duties of Elders. They also both served on the Committee of Ayton School, where two of their children were educated; and in which they took a special interest.

Both husband and wife were keenly interested in Temperance work, having, whilst in Lancashire, joined the Good Templar Order; and when a Lodge was commenced on the Meeting House premises at Stockton, they were amongst the first to join. Elizabeth Sibson was also a member of the British Women's Temperance Association, and for some years a Vice-President of the Stockton Branch. This work induced her to take an interest in the public life of the town; and in December, 1894, she was one of two members of the B.W.T.A. who were elected to

the Board of Guardians—the first women to join the Board. The ensuing seven years were devoted to the work she had thus undertaken ; but in 1901, she decided not to seek re-election, home claims having once more become insistent, owing to a breakdown in her husband's health, which compelled his retirement from active practice. Once again the home was moved, and at Grinsdale Lodge, Norton, she spent the next fourteen years in nursing her invalid with loving devotion and tenderness. The home life at Norton went quietly on until 1915, when she passed through the greatest sorrow of her life in the death of her loved husband. She bore the bereavement quietly and bravely ; but those who knew her intimately could not fail to realise that the separation meant much to her. The sorrow was not, however, allowed to interfere with her work for the Society of Friends and other organisations which claimed her interest and support. She was seldom absent from First-day Meeting for Worship, frequently present at Monthly and Quarterly Meetings, and other local meetings for Discipline, whilst at home she continued to entertain Friends who were visiting Stockton or Norton Meetings. She appeared to enjoy good health, though occasionally suffering from slight bronchial attacks during these last years of her life ; but no serious result was apprehended when, early in February, 1919, she

contracted a chill, which brought on an attack of bronchitis. Her condition, however, became worse, and on the 10th March she passed peacefully into the presence of the Master whom she had served so ardently and faithfully during her earthly life. There was a large company at the funeral, which took place at the Friends' Burial Ground, Norton, on the 13th March, her remains being laid alongside those of the dear one whom she had tended so lovingly and well. Testimony was borne to the good influence she had exercised in many directions ; and one of the wreaths placed on her grave bore the following inscription :

“ In loving memory of a dear friend, who was a Mother, Adviser, and Friend, and of whom some of us can say that she helped to build us into a Church in Christ Jesus our Lord and Saviour.”

The closing words of one of her diaries give her own estimate of herself : “ A brand plucked from the burning : a sinner saved by grace ” ; whilst her confident faith was expressed in words which she selected for her husband's memorial card, “ For I am persuaded that neither death, nor life. . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

ALFRED SIMPSON.

ALFRED SIMPSON, of Dunham Woods, Altrincham, Cheshire, a well-known and highly respected

citizen and magistrate of Manchester, was born at Newton Heath, in 1839. After leaving school he entered the office of a firm of London Tea Merchants, and at the age of twenty-one went out to China to manage the Toochoo house of a firm of tea exporters. Returning to England, five years later, he entered into business as an Iron Merchant. Many testimonies are borne by business friends to his rigid integrity and considerate treatment. He carried his business qualities into the administration of many social and philanthropic efforts, such as Sunday School, Ragged School, Provident Dispensary, Royal Infirmary, Savings Bank, the Wood Street Mission and many public and private trusts. He was for many years one of the Directors of the Friends' Provident Institution, and he served for a long period on the Committee of Ackworth School. Probably his love of physical exercise, hunting, shooting, tennis, etc., which he enjoyed till late in life, enabled him to compass these varied services more efficiently. Five years before his death he wrote: "I have had more than a share of material advantages and blessings. Now come the evidences of diminishing powers and the requirement of a willingness to withdraw from activities which younger minds and more capable bodies can better fill. We ought to dwell more upon how much remains rather than upon what has been withdrawn."

For some years he served as Clerk of the Ackworth General Meeting, and Ackworth Old Scholars of a former generation will recall his tall, gentlemanly appearance, as he efficiently presided over the business meetings.

After a short illness he passed away on the 26th January, 1919, aged seventy-nine years.

LOUISA STEWART.

A BEAUTIFUL appreciation of Louisa Stewart, of Winchmore Hill, appeared in *Wings*, the organ of the Women's Total Abstinence Union. Our late Friend, who passed away April 1st, 1918, in her 100th year, was the widow of John Stewart, of Edinburgh, proprietor of the *Edinburgh News*, and was step-mother of the late J. Fyfe Stewart. The daughter of Dr. John Hooper, of Kennington, and "descended from generations of medical men, Mrs. Stewart's first thirty years were passed in the medical world. Her marriage introduced her into the world of literature and art and into the circle of Edinburgh life. Here she became keenly interested in the Women's Suffrage and other movements for the progress of women. After she became a widow, heavy financial losses tested her mettle and courage, and resulted in her engaging for a few years in the work of the higher education of girls. Her friendship with Margaret Bright Lucas led her to that which became her

absorbing life-work—the advocacy and organisation of Temperance work more especially among women. In 1876, she organised in Stoke Newington the Women Friends' Total Abstinence Association, started a most successful Coffee Cart work in that district, and organised the Clapton Branch of the B.W.T.A. (of which she became President), and several other branches. She was treasurer of the B.W.T.A. at the time when the great division occurred in 1893, which resulted in the formation of the W.T.A.U., of which she was one of the founders and its first treasurer, till 1898."

"Mrs. Stewart was a member of the Society of Friends and exhibited in full measure the fine spiritual qualities and eminently practical godliness of that community at its best. She was a woman of extremely original and independent character, with great intellectual and literary gifts, a strong critical faculty that could probe into the heart of things, great executive ability, a passion for reality, a hatred of shams, and withal so womanly and tender a heart, so gentle a manner and tone as endeared her to all true souls. Her old friends recall her gracious and winsome aspect, her clear, kindly eye, her serene self-possession, and many (like the present writer) will ever hold her in tenderest and most grateful remembrance. For Mrs. Stewart was a woman in ten thousand."

—*The Friend.*





MARY ANN TANNER.

MARY ANN TANNER.

"THE growing good of the world is partly dependent on unhistoric acts; and that things are not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

These wise sentences in which George Eliot summed up the teaching of her most characteristic work found striking fulfilment in the life of Mary Ann Tanner, who passed away on April 10th, 1919, at the advanced age of nearly eighty-nine years.

Of outward events in her long life, there were very few to record. Her parents were James and Rachel Tanner (the latter a daughter of George Withy, well known amongst Friends in the early part of the nineteenth century as a Minister of marked originality and of unusual susceptibility to Divine guidance), and her birth took place at the village of Portishead (Somerset), in 1830, where she resided until the family home in the picturesque farm house was broken up after the decease of her parents. She removed to Bristol, in 1875, and resided with her unmarried brother, John, until his death in October, 1906, after which she lived alone, until a few weeks before her death, when failing health necessitated her removal to a nursing home, where she passed away.

She was endowed with a splendid constitution and a cheerful and independent disposition. Her brisk walk and cheery greeting will be always remembered by those who knew her. The former characteristic persisted until at four-score years she was obliged to undergo a very serious operation, whilst the latter continued even during the closing period of her life, which she passed as an invalid confined to her couch.

The uprooting from the old country home, and the inevitable severance of happy associations with neighbours to whose benefit she had ministered in many kindly ways, was a change much felt at the time, but she found among Friends in Bristol a large sphere for the exercise of her quiet but continuous and unselfish service for others.

She was a most faithful attender of meetings for worship and discipline; her voice was never heard in the former, and extremely rarely in the latter, though she accepted a full share of appointments. Very reticent by nature, she did not speak much of spiritual experiences, but her character and actions were recognised by all who knew her as the best testimony to the reality of her faith. When confined to her couch during the last years of her life, she caused concern to her friends by remaining in the house alone on Sunday evenings, and decidedly declined to consider suggestions to avoid this,

as she did not think it right to prevent any other person from attending public worship.

In 1885, the Meeting House at Redland was built, and from its opening until long after her confinement to the house, she either constituted, or was the embodiment of the Premises Committee, attending with painstaking thoroughness to all the small details of management necessary to secure perfect neatness and cleanliness in all the arrangements.

For a very long period she actively assisted in a large Mothers' Meeting, held at the Friars; her principal share in its work being that of obtaining materials and selling them to the members. Though she did not take a prominent part in conducting the gatherings, a colleague writes "that when, in the absence of others, it occasionally fell to M. A. Tanner to take the closing reading, her great reverence for the Bible made her rendering of it very impressive, and the silence that immediately came over the Meeting of more than 150 women was very remarkable."

These two spheres of service were typical of a long life, given up to inconspicuous, unselfish, and kindly service for others, in any form, however simple, that was within her power. Neither her own personal trials and bereavements, nor financial losses, that much altered her position in later life, were allowed to interfere

with her kindness to others or to mar her cheerfulness.

Thus the life and character of our late Friend remain as a fragrant and happy memory to those who knew her, and constitute a constant encouragement to persistence in the faithful fulfilment of the hidden duties and humble services upon which the growing good of the world and the coming of the Kingdom of God so much depend.

ELLEN TAYLOR.

ELLEN TAYLOR, of Isleworth, who died on the 30th of July, 1918, was probably, on that date, the oldest member of the Society of Friends. She was born at Feltham, Middlesex, of an old Quaker family on the 7th of July, 1816, and had thus reached the age of 102 years three weeks before her death. During the larger part of her life she was a member of Tottenham Monthly Meeting and attended the meeting at Tottenham in the days when so many well known Quaker families resided in that district. Thirty-six years ago she removed to Isleworth, and thus became a member of Westminster and Longford Monthly Meeting. The interment took place in the Friends' graveyard at Isleworth, where her thirteen brothers and sisters, all born before she was, were interred, many Friends and neighbours being present.

Ellen Taylor remembered having seen each of the six Sovereigns over whose reigns her long life extended, including George III. She was personally acquainted with John Bright and other leading Friends of past generations. At the age of twenty-one she became a total abstainer, and for the rest of her life was an ardent temperance advocate, taking a special interest in the work of the National Temperance League. She attributed her long life largely to her abstinence from alcoholic beverages. On the occasion of her 100th birthday she received a message of congratulation from the King ; the good wishes of her Monthly Meeting were also conveyed to her in person by the writer of these notes. She was then in the possession of all her faculties, which were maintained in a marvellous degree almost up to the end. Her loving sympathy and bright Christian faith were an encouragement and help to all who had the privilege of knowing her.

—*The Friend.*

DR. HENRIETTA THOMAS.

THOSE who loved and admired Henrietta Thomas will have pondered much since she left us as to the meaning of a life so full of purpose and yet so incomplete. The very diversity of her natural gifts and the wide range of her interests both in England and America gave a sense of incompleteness, while her intense mental and spiritual

vitality signified struggle and movement. One thinks of her so easily as disembodied spirit, for that tall, lean form, though distinctive and full of character, did not express one half—the body was inadequate to the demand put upon it and therefore soon vacated.

Yet hard as the spirit pressed upon the flesh, Henrietta was no ascetic by nature. She knew a joy in life born of courage and of common sense. Her condemnation of herself and her sense of failure were but the result of tiredness of body and mind, not the voice of her spirit. She was intensely human, with a sympathetic understanding of experiences not her own. Reverence for child-life, both as symbol and as earnest of the future, led her to devote her time and medical skill to work for the prevention of infant mortality in Baltimore, and the thought in some of her poems dwelt on the Christ-child.

Her poems, though treasured by her friends, will not live, her dramatic instinct was not realised in her written attempts, her love of nature, art and music, never found adequate expression. By what will she be remembered?

The only child of Dr. Richard H. Thomas, of Baltimore, and of Anna Braithwaite Thomas, she was endowed by one parent with poetic feeling and aptitude for medicine, by the other with the gifts of humour and of sound common sense, and by both with a strong religious instinct

expressing itself through the medium of Quaker "concern" and Quaker principle. Her dual nationality stood her in good stead. Her implicit and reasoned belief in the principles of Peace was a real stimulus to younger Friends. She shared with her mother and aunts in the work of the Friends' Emergency Committee, and her visits to Germany and Austria during the war will long be remembered. She was an American subject, but even so it took the courage of a noble purpose to face the uncertainty of feeling in Germany during her sixth and last journey in the Autumn of 1915, when she convoyed fourteen orphan children—one a two months' old baby—to their German relatives. She was one of the earliest workers in the Fellowship of Reconciliation, cheerfully giving her time to card-indexing and office correspondence as well as speaking, and carrying the news of the founding of the Fellowship to many of the principal German cities.

A further carrying out of her robust Pacifism was her joint work with Edith M. Ellis in the office of the Friends' Service Committee, after most of the men had gone to prison.

Many knew and appreciated Henrietta M. Thomas by her addresses on Peace and in her vocal ministry. But it was not only in her public work or in her speaking and writing that her ministry lay. One of the most significant

things in her life was her attraction for men and women, older and younger, of very varied nature, and her ability to appreciate, and to give her best to, people totally unlike herself. How all the boys and girls at a "Tramp" loved "the Doctor." It was amusing to find her young cousins' and friends' trust in her shown by their immediate confidence in anyone she introduced as her friend. To many she was a good comrade through the years, always a rebuke to sloth and an inspiration to high endeavour, at times a stern and faithful friend. She was essentially the person with whom to talk things over, whether it was a matter of personal conduct or of thought and principle; she never feared to break a friendship by the honest, and even vehement expression of her own convictions, leading others to join her in her fearless search for Truth and thus forging spiritual links which have not been broken.

JANE THORNTON.

WE have to record the death of our dear Friend JANE THORNTON, which took place at her residence, the cottage adjoining the Friends' Meeting-House at Gardiner Street, Sussex, on 18th Eleventh Month, 1918, from bronchitis following an attack of "Spanish influenza."

For sixteen years Jane Thornton served the Monthly Meeting with whole-hearted devotion as

resident mission-worker in the village of Gardiner Street.

Under a sense of a Divine call to the service, and warmly supported by her Monthly Meeting, Jane Thornton and her husband removed from Brighton in Seventh Month, 1902, to take up Gospel service in Hurstmonceux as members of the Gardiner Street Meeting.

A bond-servant of the Lord, a succourer of many—such was our Friend. She was always ready to give to the utmost of her power, whether by hand or voice, from her store of natural gifts, reinforced by study and practice, or of her material resources, small though they were.

She was a convinced and very loyal member of our Society, always ready to take up the responsibilities of membership in the church of her adoption, and to labour unceasingly for the highest interests of her fellow-members. She loved to propagate Christian truth in connection with Peace and Temperance Societies and to visit the aged and sick in their homes, but perhaps it was the work among the Mothers and Children that lay nearest her heart.

We thankfully believe that her teaching of the young met with a response in many a child's heart that awakened a desire to learn of Jesus and to dedicate their lives to His service.

It was while she was diligently engaged in the work of carrying the Gospel message into the

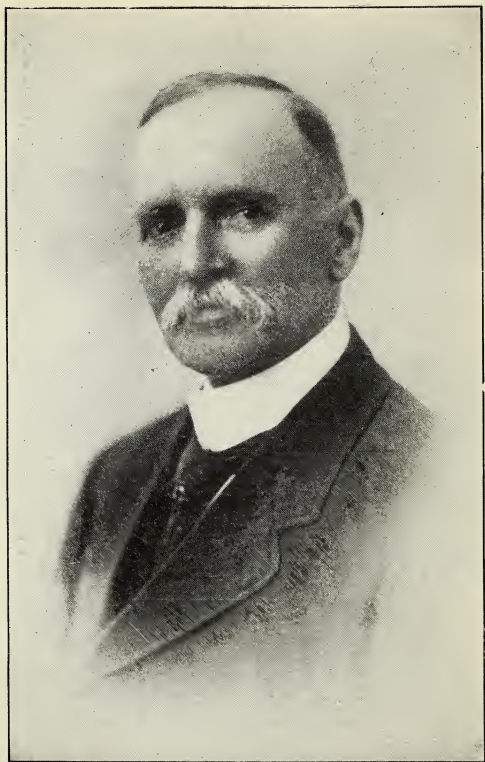
homes of her neighbours that she was suddenly laid aside, and after little more than a week's illness, borne with patience and cheerfulness, she received the call to enter into the joy of her Lord.

DR. JAMES HERBERT THORP.

JAMES HERBERT THORP, son of John Hall and Annabella Windsor Thorp, was born at Leeds, on June 19th, 1855. He was the third son in a happy group of seven children brought up in an atmosphere of love and service for others.

With high spirits and love of humour, he was the leader in many a purely mischievous escapade at home, and at Ackworth and Bootham Schools, but underneath all a deep divine under-current was working, and in his early youth when a medical student in Leeds, he felt the call of God, and after much deep exercise of spirit, he dedicated himself, without reserve, in loving allegiance to his Lord. Shortly afterwards came the further call to the ministry, and his youthful voice was not infrequently heard in Meetings for Worship, helpful to all, but inspiring especially younger spirits. Only those who were most closely associated with him know how much his dedicated life, his radiant spirit, the reality of his faith, meant in those days.

From a short period at the Leeds Medical School he passed on to the University of



DR. J. HERBERT THORP.



Edinburgh, to continue his medical studies, and took his degree of M.B. and C.M. in that city in 1880. The social and religious life in Edinburgh, also his hospital work, which included simple religious services in the wards on Sunday afternoons, were among the formative influences of his life. An incident significant of subsequent service occurred at this time. One Sunday afternoon in the hospital wards a little lad who was dying called him to his bedside and said, "Put your hand upon my forehead, and tell me more about God." To the young student it was his "ordination service," and his Lord's call to preach the Gospel. From Edinburgh he went to Liverpool, joining his uncle, Benjamin Townson, in a practice which had formerly been Dr. Windsor's, the grandfather of Dr. Thorp, and this practice he eventually took over. In 1883 he married Annie Sturge Elliott, daughter of John Elliott, Liskeard, Cornwall, an ideally happy union, continuing for over thirty-five years, and enriched with a family of three daughters and two sons.

The old family house in Shaw Street, Liverpool, was a centre of continuous hospitality and of social life. English Friends, Americans, and those from other lands, found here a home and sympathetic welcome. Thither came John T. Dorland; he and the doctor found themselves kindred spirits, and the latter in turn with others,

with J. T. Dorland, went on pilgrimage amongst Friends in England, holding series of meetings and bringing to many new visions of Christ as the centre and dynamic of life and truth, leading to acceptance of Him as their Lord and Master.

To Liverpool meeting "the dear Doctor" gave of his best, and by systematic planning of his work throughout the week, usually succeeded in keeping Sunday sufficiently free to allow of his attending morning and evening meetings. A medical mission, an Adult School at Everton, Temperance work, the special work of Moody and Sankey, all claimed his help and sympathy. His was a catholic spirit.

In the later years of his life he gave up his practice in Liverpool, and he and his wife (the latter being the devoted companion of all his life and travel) felt the call to go out to Australia on service amongst Friends, especially those in isolated places. For a time they had useful service in the Friends' High School, Hobart. There were special circumstances at the time, particularly the spread of the spirit of militarism and the pressure of the Defence Acts, making the headship a peculiarly difficult service. A large majority of the pupils are non-Friends. "A more difficult task," says the *Australasian Friend*, could hardly have been taken in hand, and bearing in mind that it was in no way of Dr. Thorp's seeking, but rather the contrary, we feel

ourselves under a lasting debt to one who was so self-sacrificingly willing firmly to uphold the banner of Quakerism on behalf of our rising generation." From there they removed to the doctor's best-loved home, on the River Derwent, where he delighted to invite the boarders from Hobart School. Visits were paid to Friends in New Zealand and the Commonwealth, and a return was made to England for a short period.

On their return to Australia, a call came to medical service again, during the time of war; and for four years in Queensland, Dr. Thorp lived a busy life of medical practice (successively in different circles), beloved by his patients. When, as in Queensland at times, his professional work isolated him from all but infrequent attendance of the meetings of Friends, he was able to give valued assistance to the leaders of local church effort. This was notably so at Southport, where his ministry endeared him to a large circle.

Whilst at Southport a gradual serious breakdown of health made it necessary for him to give up the work he loved, and the homeward journey to Tasmania with his wife and youngest daughter was only accomplished through their tender care. The skilled ministration of the latter to the very end was to him an unspeakable comfort. He lingered at Derwent Haven for seven weeks till the longed-for home call came. Laying down the burden of weariness and suffering, so patiently

and heroically borne, peacefully, without a fear, through his Saviour's redeeming love, he entered into that life which is life indeed.—*The Friend*.

ANTONY WALLIS.

GREAT as is the total of the direct casualties in the war, the indirect will be vastly greater. Even in our own country, at the present time men are dropping by the wayside, who but for the war should have had years of useful service. Antony Wallis, of Beacon Bank, Penrith, was one of these. One of H.M. Inspectors of Schools, the war brought him face to face with the problem of working a wide area with a reduced staff, and at the same time prohibited the only means of locomotion—motor car—which made his work possible in normal times. A less conscientious man would have been content to let things slide, secure in the knowledge that, for the time being, education “did not matter”; but he was not made of such stuff, and the strain of those early years of the war wrought a mischief quite unsuspected for some time, even by himself. Later the dreaded “influenza” took toll of an already overtaxed constitution and left him quite unable to stand against the further inroad of disease. Though most of his friends were aware that he was far from well, his death at the early age of forty came as a great shock.

Antony Wallis owed a great deal to his University training, but it appeared to one who has looked at Friends' education, critically, from a somewhat outside standpoint, that he brought to the public service 'qualities which are characteristic of the best products of Friends' homes and Schools, and which are often applied with conspicuous success in business,—qualities of breadth of outlook and sane judgment, absolute integrity of purpose and a conscientious appreciation of the importance of detail. To these he added intellectual capacity and ripe scholarship.

As an Instructor he was counted by the Board of Education as amongst the best of their men. It would probably be incorrect to say that he was universally popular amongst the teachers. He had too little patience with the man who would not "pull his weight" for that; but those who were doing their best obtained from him sympathy and help in their difficulties and encouragement in their experiments.

Some people seemed to find him reserved, even cold, but not those who knew him. No more delightful home circle can well be imagined than that at Beacon Bank. Affection and companionship were the dominant notes, not only between husband and wife, but between them and the children, and with these a deep understanding of the responsibilities and privileges of parenthood. An evening in the study at that home was a

pleasure to be remembered. On the table near the window, carefully protected from dust, was his microscope, the constant companion of his leisure. Government papers, publishers' samples, scientific books piled themselves on the table and sometimes on the floor, but there was always room for easy chairs for the guests round the fire ; and there, in an atmosphere not entirely innocent of tobacco smoke, talk flowed freely. From the latest work in science we might pass, if we were fortunate, to some of his own investigations, then to folk lore and place names and to anecdotes of old-time Quakers, and then almost certainly into the deep problems of life. And, rare thing ! if one's visits were only at long intervals, the intercourse was resumed, quiet naturally, where it was broken off.

When one thinks of the life cut short, questions rise to which no immediate answer is forthcoming. The educational world is poorer, and a wide circle of friends mourn a great loss and can only hold out a hand of sympathy with those who are left, not forgetting the father (Henry Marriage Wallis), whose pride in his son's career was as beautiful as it was natural.—C.J.R.T.—*The Friend*.

MARY ANN WALLIS.

MARY ANN WALLIS, born at Brighton in 1847, was the eldest daughter of Arthur and Hannah Wallis. Her father, a man of scholarly and

intellectual tastes, of whom his daughter cherished tender and admiring reminiscences, died while still a young man, leaving his widow with the care of five children. The problem of how the family was to be provided for was a severe one and Hannah Wallis removed to Southport, and, with the inflexible determination to keep a home for her family, she opened a school in order that she might educate her own children with others.

Beginning thus as a small day school it ultimately developed into the fine and important School for Girls which exercised so excellent an influence over many lives.

M. A. Wallis was of a very sensitive disposition and her intense shyness combined with a tendency to self-depreciation was one of the great handicaps of her girlhood and early womanhood, causing her to shrink from free intercourse with any outside the circle of the family. The strain of these years was however relieved in part by delightful holidays spent amid the beauties of the English Lakes. Of these one of her cousins writes :—" Always in memory will live these long days spent in climbing, of physical freedom and exaltation of spirit,—the start in the early morning till the topmost cairn was reached, the delight of the views, the mists, the very storms which swept over us and then the delight of the homeward way down the steepest path we

could find." As soon as ordinary school days were over, M. A. Wallis passed a year in study at Queen's College of the University of London. Her remarkable literary abilities impressed all her teachers. She passed the General Examination for Women in the first division and took a first-class certificate for General Proficiency. This all too short period of college over, she settled down to the work of teaching in her mother's school, taking up increased responsibilities as the years passed by, until on her mother's retirement she became Principal, and gave herself unreservedly and devotedly to the task of Education. During the years of girlhood M. A. Wallis and her younger sister Margaret had shared the hope of working together in their mother's school, their respective gifts promising so well to be complementary to each other. But this prospect was never realised.

Before she was twenty years of age, Margaret's eyesight began to fail and total blindness set in. The tender devotion and self-denying thought and care that the elder sister lavished upon Margaret in the desire to alleviate this overwhelming trial can never be described and were practised through all the years of declining health that ended in Margaret's death in 1887. Her native motherliness of nature and keen desire to help the less fortunate and bear the burdens of others, so strong a feature of M. A. Wallis's

character, were probably strengthened by these years of suffering with her sister. Absorbing though the intellectual side and general ordering of school life naturally were, from the earliest of her teaching days the endeavour to awaken and foster the religious life of her pupils was always active. Many of her scholars testify to the practical helpfulness of the Bible readings and heart to heart talks which she gave to those who came voluntarily to meetings for this purpose ; not a few have said that they owe the beginning of their Christian life to her faithful teaching. Speaking at a meeting of Friends called to consider methods of influencing the young she spoke thus as a result of her own observation—

“ We need not be afraid of frightening the young by setting the standard too high, neither is there any occasion to minimise the difficulties and self-denials of the Christian life. The way of the Cross can never be easy and it should be looked upon as a joy and an honour to endure hardness in the cause of right. Difficulties attract the ardent mind of youth, it is the forlorn hope that wins the choicest volunteers.” Her own life of unselfish work for others was a fitting background of her teaching. One of her pupils writes :

“ By noticing the way in which she dealt with life, whether the practice or the theory of it, we learnt unconsciously the difference between first-rate and second-best.”

M. A. Wallis was no stranger herself to deep spiritual conflict and intellectual troubles. In an essay on "The Search after God," written after reading the "Memories of Kegan Paul," she was but describing an experience of her own in writing "Many have to feel their way to 'follow the gleam' through long years, rejoicing in every fresh access of light however faint and finding out that it is possible to get through a fair amount of good work even in the grey and sunless twilight, and without the joy of conscious communion." But the reflection of these shadows did not reach the young around her—"Whatever we feel ourselves, she said, let us never suffer them to be discouraged; there is no such thing as hopelessness in the Christian life." Great encouragement and help came to her through attendance in 1897, at the first Summer School of Friends. "Difficulties which had formed part of one's mental furniture," she wrote, "and against which some of us had stumbled helplessly and hopelessly ever since we could remember, were quietly and effectively lifted out of our way and transformed into aids to belief and serviceable starting-points for future progress."

M. A. Wallis realised keenly the responsibility of membership in the Society of Friends, and it astonished many that with the care of a large boarding school upon her she could undertake so much work for the Church that required definite

thought and preparation. For several years she was the Clerk of the Meeting on Ministry and Oversight of the Lancashire and Cheshire Quarterly Meeting, and her influence in this position was always felt in the direction of unity and harmony. In the year 1884, she was recorded a minister. She always put her best into everything she undertook and her fellow-worshippers of Southport Meeting realised that this was especially her practice in the high vocation of the Christian ministry. It was natural that her concern went out chiefly to the girls of the Meeting, but as she could not "talk down" to the young, and always avoided the commonplace, making use of classical stories or the words of our poets to press home Christian truth and its practical bearing on life, her ministry was inspiring and helpful to those of every age in the Congregation.

After giving up active participation in the school at Southport, she settled down near London—first at Sanderstead, then at Purley—and began a fresh series of activities. She worked for some years with the Editor of *The British Friend*, where her literary gifts were of great value. She accepted many invitations to hold Bible readings or to read papers on Biblical and other topics, and greatly enjoyed work laid upon her as a member of the Friends' Central Education Committee. She wrote biographical sketches of many of the early Friends

in a form likely to be attractive to children, which have appeared in print in some of our magazines. In 1912, she joined the Committee of the Purley Branch of the National Union of Women's Suffrage Societies, and as honorary secretary she did admirable service for the cause in that locality. All her life she had drawn too lavishly on her resources of physical strength and she continued to do this up to the end : for though failing health compelled her to lay aside one task after another, it was only during the last three or four months that she perforce relinquished all active work and waited with patience the call to higher service. A few months before the end she wrote to a friend : " I have been helped into a larger room, a place of great peace and freedom of mind, where creeds and dogmas signify little, where one can have tolerance for all shades of belief and of error that are helping poor human souls towards the light : and this because of the eternal Truth that lies beneath and around and above us, that there is a spirit higher and greater than our own, that is shaping us and moulding us, if we will have it so, into something better and higher than we are."

ELIJAH WALMSLEY.

By the death of Elijah Walmsley on the 10th September, 1919, Stafford Meeting has lost a " Father in God," whose fine Christian spirit and

simple faith touched many lives, including that of the writer. All classes and creeds recognised in him the likeness of his Master, and none sought his help in vain; he was ever ready to give of his best, and went about doing good among his fellow men and women. His work lay in the Sunday School, Adult School and mission meeting, of which he was regular and diligent in attendance, as well as in that of the Meeting for Worship, in which he gave vocal service. There were many evidences of the love and esteem in which our Friend was held, and the visible manifestations by the graveside go to show the place he held in the hearts of the little flock to which he so willingly ministered. Our Friend, who came from the Rochdale district, used to relate with joy the story of his first visit to a Friends' meeting of which he used to say "How like a little heaven below"; soon after that experience he joined Friends. He enjoyed the confidence and friendship of John Bright.—*The Friend*.

ELIZABETH WATERHOUSE.

At the age of eighty-three, the death took place, April 3rd, 1918, of Elizabeth Waterhouse, widow of Alfred Waterhouse, R.A. Mrs. Waterhouse was a daughter of the late John Hodgkin, and sister of the late Dr. Thomas Hodgkin. Widely and wisely read, she had marked literary gifts which she put to good use both as an anthologist

of a grave and philosophic kind and as a writer in a an attractive homiletic vein. Many Friends will prize her choice collection of extracts entitled *A Little Book of Life and Death*, in the preface to which, commenting on her selections from the Meditations of Henry Montague, Earl of Manchester, she wrote :

“ His contemplations of Death and Immortality are so sweet, so tender, so eager, that they make his reader go about the summer world all a-tiptoe to spring upward, to spread wings and fly away into that other of which he tells, and then, calming down, the spirit just rests and rejoices in the abiding thought of It, shining behind all the visible life ‘like the stars behind the blue.’ ”

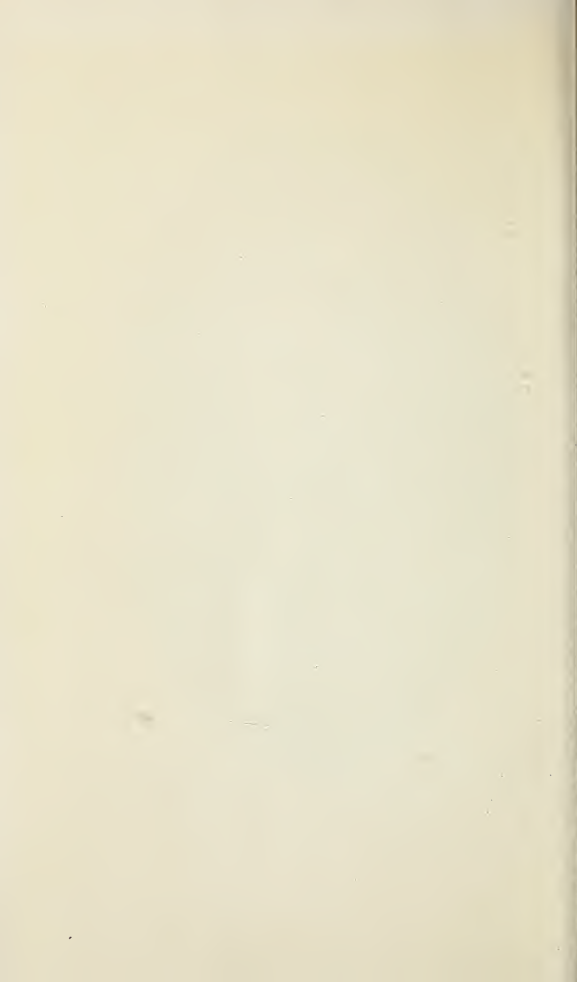
And now the writer has herself sprung upward, spread her wings and flown away. Elizabeth Hodgkin married Alfred Waterhouse in 1860, and after his death in 1905 she continued to live in the house, Yattendon Court, which he had built and where she died.—*The Friend*.

ELIZABETH SPENCE WATSON.

“ THERE is no wealth (common to all humanity) but Life, including all its powers of love, of joy, of admiration.” In this sense, our friend, Elizabeth Spence Watson was truly wealthy, for she not only possessed it herself but had the power of creating it for others, and as she



ELIZABETH SPENCE WATSON.



developed into mature life, these gifts of love, joy and admiration, coupled with a keen sensibility to, and sympathy with, the joys and sorrows of others, increased and were manifested in various ways.

She was the third daughter of Edward and Jane Richardson, and was born at 6, Summerhill Grove, Newcastle-on-Tyne, in 1838. Her childhood was very happy. One of a large family, with parents who fostered the intellectual interests of their children, she had greater scope and a wider horizon than many girls of the period, and she had opportunities for the physical activity which laid the foundation for her splendid health and strength. Like all her family, she was a horsewoman, and she and her brother John Wigham were given a pony, on condition that they tended it entirely themselves, and on it she used to gallop barebacked. Riding with her husband was a favourite form of exercise and relaxation in the busy life of later years. In her parents' home she learned also interest in all that affects humanity, and men like the escaped slave, Frederick Douglas, were welcome visitors. The children of the household were not allowed sugar because it was slave-grown. The one deliberate lie (if it can be so called) that troubled her conscience was, that as a little girl she asked her father for her Saturday penny earlier than usual, and when he asked her "What for?" she replied

(knowing she intended to buy sweets) "Nothing particular." She enjoyed the stimulating teaching of her sister, Anna Deborah Richardson, till she was sent to a school at Lewes, which was then kept by the Sisters Dymond. The school life would be considered Spartan in these days, bread and butter only for breakfast and tea, with a spoonful of jam once a week. But there was plenty of out-door exercise in the fine air, more freedom than was allowed in most schools, and excellent teaching which inspired and stimulated the scholars. Elizabeth Spence Watson used to speak with great affection of the Dymonds, and looked back to her school days as very happy ones.

On leaving school, she lived at home, reading and studying at the School of Art under William Bell Scott, and interesting herself in social work. Among other things she became Secretary to what was then known as the "Ragged Schools" (later the Industrial School), and this office she kept long into later life, her future husband being her co-secretary for some time, both before and after their marriage.

The Richardson family were keenly interested in art, and the 400 sketches or more done on her travels in England and abroad and in Tasmania, that she left, bear witness to her skill and industry as well as to her love and appreciation of Nature. Her face would glow and her eyes shine at some

beautiful sight, even to the end. It is interesting to see that, like the beauty of her character, her artistic power developed and increased, so that her later sketches are the most admirable—even those executed on her Tasmanian visit, when she was seventy-five.

In 1863 she married Robert Spence Watson, and after a climbing wedding tour in Switzerland, where they ascended the Balferinhorn, then a maiden peak, they settled in Mosscroft, near Bensham Grove, Gateshead, to which house they moved on the death of Joseph Watson (the father of Robert Spence Watson) in 1875. Here, at Mosscroft, began a life full of wide interest, keen enjoyment, ever increasing hospitality and happy toil for others. Among their first guests were Froude and Francis Galton, the forerunners of a long roll of names of all ranks, famous in politics, art, literature—explorers, actors, men of science, political refugees—names such as Sir William Harcourt, Earl Spencer (Lord Lieutenant of Ireland at the time of the Cavendish murders), Earl Grey (later Governor-General of Canada,) the Marquis of Ripon, Sir Edward Grey, John Morley, a frequent and ever-welcome visitor, Sir Henry Campbell Bannerman, Nansen, Henry Stanley, Sir John Seeley, William Morris, Mandell Creighton, Bishop of London, Canon Moore Ede (Dean of Worcester). Dr. Merz (afterwards a much-loved brother-in-law), Schulze

Gaevernitz, Joseph Skipsy, the pitman poet, Sir Frank Benson, and many others. The six volumes of the Visitors' Book also bear witness to countless others whom fame might not know, but who found a warm, irradiating welcome, music, singing, talk, reading and laughter. Sunday afternoons and evenings, when open house was kept, and the great gatherings of the wider family circle at Christmas stand out particularly to the many who shared them. To both husband and wife children were a great joy, and in later years their grandchildren were their greatest comforters in sorrow. Elizabeth Spence Watson loved to have her grandchildren with her even to the end, and "Grannie" was beloved by them all.

To Bensham Grove were also welcomed political refugees to whom help and sympathy were extended in practical form. Felix Volkhorsky, that gentle Russian, was a frequent visitor, Peter Kropotkin, Sergius Stepniak, Indian and African reformers and others.

Elizabeth Spence Watson threw herself heart and soul into her husband's multifarious interests, political and literary and social, and was to him a counsellor and adviser in all that he undertook, planned or executed. But her own sphere seemed ever to enlarge and one interest after another to fill her busy life, while the six children growing up around her had her unceasing care and help.

To enumerate some of her activities—she helped to found and was later President of the Women's Liberal Association, and was President of the Newcastle Branch of the National Union for Women's Suffrage; she was a member of the Gateshead Nursing Association, the Girls' Friendly Society, the Women's International League, the Tyneside Peace and Arbitration League, the British Women's Temperance Association, the Newcastle and Gateshead Vigilance Association (she was a warm admirer and co-worker with Josephine Butler), and many others. Largely owing to her the Gateshead High School was started, and from a small beginning grew to a flourishing school, and she was Secretary of the Local Committee for many years, and found time to paint a series of wild flowers to adorn the great hall of the School. She was a Poor Law Guardian for eighteen years, and this made a constant claim upon her sympathies. The old home, round which had grown up so many mean streets, seemed to be the centre for the distressed of the neighbourhood, and the household said that the door-bell never ceased ringing, and ONE within never ceased responding, to the call of genuine distress. Her work as Poor Law Guardian undoubtedly strengthened her Temperance principles. It is a marvel to think how her speeches and addresses were often prepared amid the noise of children and

general household interruptions. The busy life of husband and wife had its relaxations. Many delightful journeys were taken together in England and to Switzerland, Norway (as early as 1868), Spain, the Pyrenees, Algiers, etc, and the annual holiday with the children, often to Norway, when they twice took a baby of a year and a half, were times of inexpressible enjoyment and delight. "Oh, it was a time of resting, of a purer, better life."

With all the multifarious duties and calls on their time, with all the visitors and the larger family circle, the home life was one of simplicity and almost perfect happiness. The children were never excluded from but were privileged to share, their parents' lives and interests.

In 1897 came the first heavy darkening of their life in the death of the beloved youngest child and only son, Arnold, at Dalton Hall. To both father and mother the blow was a terrible one, yet borne nobly and with resignation. During the horror of the years of war, when the younger men passed through an ordeal and a struggle none could have foreseen, Elizabeth Spence Watson realised what it might have meant to that beloved only son, and felt the truth of those words quoted to her at the time of her son's death,

"God nothing does nor suffers to be done,
But thou wouldst do thyself if thou couldst see,
The end of all events as well as He."

In 1897 the family circle was again broken by the death of Mabel, the eldest daughter, wife of Hugh Richardson, after much suffering. Her mother has written of her in "Family Chronicles," kept from the time of her marriage, "She was a queen among the younger ones and like an angel in the house."

In 1911 Robert Spence Watson died, and the long and blessed companionship of forty-seven years was broken. In 1912 she was left alone in the old home, for her only unmarried daughter, Ruth, married Edmund Gower, and went out to Tasmania. So she was left solitary in the house that had overflowed with life ; and yet there was no sense of desolation. The largeness of her spirit, her abounding love, her whole-hearted absorption in the interests and joys and sorrows of others filled the empty house, till those, returning to it almost with dread, felt warmth and kindness and glow as in days gone by, all radiating from one noble figure.

Though seventy-five years old, she journeyed out to Tasmania in 1913, to see her daughter Ruth, and spent eight happy months there. She was full of interest in all she saw in the new country, in the history of Tasmania and Australia, in the beauty of the scenery, the many friends who welcomed her to their homes, and in the Friends' High School, of which her son-in-law was head. She made

many beautiful sketches, and even climbed Mount Wellington.

Shortly after her return came two terrible blows, the death of her beloved daughter Ruth, so far away from home, and the world calamity of the great war. Then perhaps the beauty of her nature blossomed even more abundantly. The war seemed inconceivable to one who had laboured so long in the cause of Peace, and she spoke and wrote fearlessly against it. Fearlessly and actively she strove to soften the lot of aliens exposed to the cruel and senseless hatred of those around them, even going herself to strive to check a raid on some shops near Bensham Grove. Ceaselessly and actively she helped and supported those whose conscience forbade them to fight ; and numbers of young men came to her for counsel and help. It was a deep grief to her when those she knew and loved enlisted, yet young soldiers were made welcome to her house, and her large heart, though it grieved, never hardened towards those who saw differently from her. So in these last years her face became irradiated with a love and peace and spiritual beauty which those who saw can never forget.

It would not give a true picture of Elizabeth Spence Watson if no further word was said of her courage, physical and moral. Her eyes would flash with indignation, and she spoke out without hesitation against what she felt to be wrong.

Offered once by a visitor a tortoise-shell tea-caddy looted from the Palace at Peking, she flashed out, "Take what you stole, Never!" And there was a memorable scene in the Bensham dining-room when she and William Morris stood up facing each other, warmly discussing theory and practice. One of her intimate friends writes: "I still see her and Robert Spence Watson as they used to come into drawing-rooms at Newcastle, at evening parties, when I was a girl. He, with his splendid lion's head and golden mane, and she, with her hair braided round her head in a queenly coronal, when all the other mothers wore caps. I always see her in a beautiful robe of green plush that fell round her like moonlight. I hardly knew her in those days, but she was a most queenly figure for a girl to admire from afar, and to remember gratefully thirty years later." Another friend writes, "She was one of the bravest spirits I have known, and the memory of her witness to the Light Within remains a precious possession for those who share her ideals, and an incentive to continual effort for their realisation, in the sure belief that only through the ultimate triumph of such ideals can the world's salvation come."

Her active, enthusiastic, ardent nature ripened, first through happiness, and then under sorrow, and the patient waiting for the end was

reached on February 14th, 1919, after a short time of great suffering. She was laid to rest on February 17th, in Jesmond Cemetery.

“ In through the door of freedom’s fame
She passes with regal pace,
To meet the heroes and the martyrs of the
age
Face to face.”

THOMAS WETHERALD.

At the age of ninety-six at his home at Bryantown, Maryland, U.S.A., there recently passed away an Ackworth Old Scholar, Thomas Wetherald. He was a Wakefield boy and entered the School in 1832, leaving it in 1835. As an Elder of Patuxent Monthly Meeting, “he was a faithful and active member, and his life was a benediction.”—*The Friend*.

DR. WILLIS N. WHITNEY.

THE peaceful passing away of Dr. Willis N. Whitney, of Tokyo, Japan, at 2, West Bar, Banbury, on October 26th, 1918, recalls the memory of nearly thirty fruitful years of missionary labour in Japan.

“Dr. Whitney was born at Newark, New Jersey, in 1855. His father, the principal of a Business College in that city, was one of those who responded to the call for American educators to help in shaping the new destinies of Japan, and

Dr. Whitney, then a youth of seventeen, accompanied his family to Tokyo in 1872. His mother, a devoted Christian woman, seems to have exerted the strongest influence on his young life, and he resolved to study medicine so as to fit himself for carrying the Gospel to the Japanese. He was the first foreign student of medicine at the University of Tokyo in 1877, afterwards finishing his course and obtaining his medical degree at the University of Pennsylvania. His knowledge of the Japanese people and their language peculiarly fitted him for this work.

His family on their first arrival had been warmly welcomed, and given a home on the private estate of Count Katsu, one of the enlightened statesmen to whom Japan owed so much in the first days of opening her doors to Western civilisation. In this home in the heart of the Japanese capital, the Whitney family continued to reside. After the death of his parents, the Japanese wished to erect a memorial to his mother and at Dr. Whitney's suggestion this took the shape of a free Dispensary. Three years later, in 1886, shortly after his marriage to a daughter of the late Joseph Bevan Braithwaite, a small Cottage Hospital was built with the help of additional funds raised in England and America and a permanent work begun.

In the meantime Dr. Whitney had accepted the post of Interpreter to the United States

Legation in Japan, a post which he filled for twelve years, only giving it up then in order to devote his whole strength to the more direct Gospel work. His position at the Legation brought him into contact with a wide circle both of Japanese and foreigners, and his home became a wonderful centre of Christian life and helpfulness, to which Japanese and foreigners alike resorted for spiritual and physical help. Many circumstances of early education helped to qualify Dr. Whitney for his life work, but most of all his absorbing love for his Saviour and his desire to be used in bringing other souls to Him gave a meaning to all the little details of everyday life. He truly lived his religion, and so his life became a living epistle known and read of all men. Though intimately acquainted with some of the richest Japanese families, his heart went out particularly to the poorer classes, and his time and strength were chiefly given to these.

The Bible was to him very precious, and he was ever on the watch for opportunities of bringing it into the hands of the people. At one time he organised a house-to-house distribution of a Gospel or portion in Tokyo, Yokohama and five or six other leading cities of the Empire. The city of Tokyo alone, where he lived, contained a population of more than two million.

Side by side with the Akasaka hospital, and claiming an equal share of his interest and labour,

were the establishment and direction of the Japan Scripture Union, a branch of the Children's Special Service Mission in London. For many years the membership averaged 11,000 to 12,000, with about 800 branches scattered throughout the Empire, and the work is still vigorously carried on. In 1909 the twenty-fifth anniversary of the founding of the Akasaka Hospital was celebrated. The *Japan Advertiser* published a most sympathetic article from which the following sentence is quoted: "Strangers who visited the Hospital for the first time went away much impressed by the noble work of charity that is carried on within the walls of the modest little building. To all present there was truth in the remark of a poor patient who had been successfully treated, 'I have often heard of Akasaka Hospital and thought on the outside it looked like any other hospital, but inside it is heaven.'" It was only in the last years of his life in Japan that Dr. Whitney reluctantly accepted a small honorarium for his abundant labours at the Hospital. His own professional work was heavy, and his powers were taxed to the utmost by the constant claims upon him. This was certainly true of the last years of his work in Japan.

In 1911 he and his wife came to England with their youngest son, the other four children being already there. They were fully expecting to return after a year's furlough to the land of their

adoption, and he had no idea that he was leaving his loved work for the last time, but so it proved, for, after a few months, the long overstrain showed itself in complete breakdown. After a prolonged time of rest, he partially recovered and was able to enjoy outdoor life among the plants and flowers. During all his time of physical weakness he never ceased to take an interest in the sick and needy, and latterly one of his great pleasures was visiting in the cottages around, where he made many friends among the people. They realised his sympathy with them, and many testimonies have been received since his death showing how he was loved. His was a large-hearted Christianity, which reached out to seek fellowship with everyone who loved his Lord.—*The Friend*.

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